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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

A LETTER TO A FRIEND, ON THE DUTY OF COMMENCING AT ONCE A RELIGIOUS LIFE.

My Dear Friend,—In the conversation I had with you the other day upon the subject of religion, I understood you to say, that you fully believed in the truth of Christianity, and felt deeply, at times, the importance of becoming a true and devoted follower of the Lord Jesus; but that you did not feel authorized to commence a course of religious obedience and self-training, because you had experienced nothing peculiar or striking upon the subject. You admitted, I think, that your views and feelings had undergone a change, and were now very different from what they once were in this particular. But then, you contended, it was only a natural change, such as might be expected to result from the course of religious reading you had been pursuing, and from the train of religious reflection to which you had directed your thoughts. The change experienced by you had been, you said, precisely like a change of views and feelings upon any other subject, the result of increased knowledge and more careful reflection upon the subject of a more faithful application of truths and principles to your own heart and life. It had not been, as you always expected a religious change would be, the result of deep emotion and powerful impulse. There had been nothing connected with it of a special or supernatural character, nothing which indicated peculiar spiritual influences from above, or an instantaneous change of your whole moral nature. Consequently, you dared not, as I gathered from your conversation, cherish the hope that you had already become, in some humble degree, truly religious, nor yet did you feel authorized to commence a course of religious obedience. While you felt the importance of being yourself a true and devoted Christian, and at times earnestly desired to become so, you also felt it to be your duty to wait God's time, until he should shed abroad upon your heart those peculiar influences, which would change your very nature and make you truly religious.

Your state of feeling, my friend, is by no means peculiar to yourself. I have met with many, who have felt as you do. But it is a wrong state of feeling, and one which ought not to be indulged. I shall endeavor, in this letter, to correct the mistake into which you have fallen, and to show you that you are in duty bound to commence a religious life at once, and that you have no satisfactory reason for waiting a single day.

Let me state distinctly the precise state of your feelings, that you may, the more readily, perceive the impropriety of indulging them. You acknowledge your dependence upon God, and the obligations you are under to love and obey him. You admit that all his requisitions are reasonable and proper. And, when you reflect upon his goodness, upon his long suffering forbearance, upon that yearning love which prompted him to send his Son to save you from sin, your heart is touched, and you feel prompted to consecrate yourself to the service of your God, in a course of unreserved obedience to the instructions of Christ. All this you perceive and feel. But you expect, and are waiting for, something different from all this, some peculiar emotion or impulse, which you may at once recognize as from above, urging you on to the performance of what you already acknowledge to be your duty. Could you but experience this peculiar emotion, you would no longer hesitate but would gladly press onward in a course of religious obedience and Christian self-training. Such is your state of feelings and expectations.

But, my friend, will you now examine this subject anew, and carefully consider whether you have any good reason for cherishing feelings and expectations like these, any satisfactory excuse for waiting for special and powerful impulses? Look first at the Bible. Where in that sacred volume do you find authority for waiting? When commands are there given, is it not with the apparent expectation that they will be at once and voluntarily obeyed? 'Repent and turn from all your transgressions,' saith the Lord, by his Prophet Ezekiel, to the house of Israel. And also, by his servant Joshua, he saith, 'Choose ye this day whom ye will serve.' Our Savior saith, 'Repent, for the kingdom of heaven is at hand.' When these commands were given, was it expected, or was it intended that those to whom they were addressed should obey them, at once and voluntarily, or that they should wait until moved to do so by some powerful impulse from above? When our Savior said, 'Follow me,' did he mean to be understood, by those to whom he was speaking, as inviting them to become his followers, just as any other teacher would invite followers, with the expectation that they would in the exercise of their own free wills accept? Or did he expect, that they should wait until compelled so to do by some peculiar emotion? So when, in the Gospel, the Savior says to you, 'Repent;' 'Turn from all your transgressions;' 'Come unto me and take my yoke;' does he wish you to obey his commands and accept his invitations, or does he merely intimate that if at some future time you should be irresistibly moved to do this, it would be well pleasing in his eyes? If you will reflect, for a moment, you will perceive, I think, that, if you are authorized to wait for special moving impulses before commencing a religious life, then all the commands and exhortations of the Gospel are given in vain. Why give a command, which cannot be obeyed until special impulses are imparted, and which, when they are imparted, cannot but be obeyed? And so too, all the promises of the Gospel, and all the motives held out to induce obedience, are in vain. Why endeavor to induce one to obey, when his obedience depends, not upon his own will, but upon spiritual influences, over which he has no control?

Then too, if you cannot commence a religious course, until wrought upon in an extraordinary manner, and are consequently excusable for waiting to be wrought upon, you make no distinction, in point of moral character, between the obedient and the disobedient. The obedient have but followed an irresistible influence, without which they could not have obeyed. They have not voluntarily chosen one course of conduct in preference to another. They have only done what, upon the supposition and in the circumstances of the case, they could not help doing. And so the disobedient have neglected to obey, only because they have not been favored with those influences, without which they could not obey. They may have wished to obey, but, as they had experienced no peculiar emotions, they dared not commence a course of obedience. The two classes seem then, in a moral point of view, to be both alike. They have both only submitted to what they could not help, and consequently the one is as deserving of approbation as the other. But as you well know, in the Scriptures the obedient are spoken of with approbation and the disobedient with disapprobation.

Still further, the promises, in the Gospel, of that spiritual assistance, for which you profess to be waiting, are not to those who *wish* but to those who put forth *efforts*. Those that seek are the persons who will find, those that knock, resolutely and earnestly, are the persons to whom the door will be opened. Would you enter the spiritual kingdom? You are not to wait until the doors are thrown open to you, but you are to knock. You are not to wait, until religious influences come upon you with overwhelming power, but you are to seek, if you would find. If then you look to the Scriptures, you will find that commands are given, implying that they are to be at once and voluntarily obeyed; that promises of reward and various powerful motives are held out as inducements to lead one to obey; that the obedient are spoken of with approbation and the disobedient with disapprobation; and that the promises of spiritual aid are not to those who wait but to those who seek and strive. There is then nothing in the Scriptures to authorize your waiting.

But look at the subject, I beseech you, in another aspect. Suppose that a child should treat an earthly parent, as you treat your Father in heaven. You direct your son to perform a certain duty. He turns to you and says, 'Father, I admit that I am under the most solemn obligations to render prompt and implicit obedience to your commands. I admit too that your commands are perfectly reasonable and proper. And, when I think of all your kind care, and watchful guardianship, and paternal love, I am strongly moved to do as you wish. But I have felt no strong emotion, no powerful impulse, urging me to do so, and, consequently, I dare not commence a course of obedience. I fear that my love to you is not sufficiently strong and ardent to authorize me to obey you. I shall not therefore, at present, regard your direction; although, at times, I earnestly wish that I were an obedient child. If, hereafter, I am strongly moved to obedience by some peculiar emotion, I shall perform the duty you have assigned me with pleasure.' Would not such an answer, from a son, appear perfectly absurd. And yet it is precisely the answer, which, by your waiting, you are practically giving to your Father in heaven. And are you willing to give such an answer to one, whose claims upon your affections and obedience are so strong?

Again, if you are correct in waiting for peculiar and powerful influences from above, before putting forth efforts to become religious, the ground of duty is entirely changed. You make your impressions, your emotions, your peculiar feelings, at any particular time, and not the will of God and your obligations to him, the ground of duty. Why are you under obligations to lead a religious life? Is it not because God requires this at your hands? and because you are under the strongest possible obligations to obey all his requisitions? But you set aside those grounds of duty, you make void the law of God, you disregard all the obligations arising from your relation to and dependence upon him, and from his goodness to you. You make your own changeable feelings the ground of duty, and that without any authority from the Scriptures. Will you then cherish feelings and expectations, which involve such consequences? Are you prepared to say that, if not specially moved to obey, there is no sin in disobedience?

But just apply the principle, upon which you act, in thus waiting, to some of the separate duties of a religious life. It is a Christian duty to forgive your enemies. Will you neglect this duty, indulge revengeful feelings, and then say, in excuse, that you were not conscious of any peculiar emotion prompting you to forgive? that you are not authorized to forgive, until particularly moved to it by the influences of the Spirit? Will such an answer satisfy your conscience and render you happy in your neglect? Most surely not. And yet, is it not just as satisfactory, when assigned as the reason for neglecting a particular religious duty, as when offered in excuse for the neglect of the whole subject of religion, and all those touching invitations of the Gospel, by which you are urged to consecrate yourself to the service of God?

Finally, by waiting for some special and peculiar influences, different from the motives, which arise from a correct view of your nature, your relations and your obligations, you are, in fact, casting the blame of your not being religious upon your Father in heaven. You are not now leading a religious life, nor are you making any efforts to become religious. And why? Because you do not acknowledge your obligations to render obedience to the commands of God? No. For this you do acknowledge. Because you cannot perceive the reasonableness of God's requirements? No. For you readily admit that they are all reasonable. Because your heart has never been moved to obey? No. For you have often felt a strong wish to become a truly obedient child of God. These are not the reasons why you do not commence a religious life. It is because you are patiently waiting for impulses, without which you think it would be in vain to attempt to become so; impulses, which God only can give, and which he has thus far neglected to bestow. Where then is the blame? Must it not, upon this view, rest upon that being, who has neglected to bestow the necessary spiritual influences? Is not this a fair inference from the position you assume, and upon which you act? And are you prepared, my friend, calmly and deliberately to charge the blame of your not being religious upon your Father in heaven? Oh no. The thought is too shocking to be indulged for a moment. And now, my dear friend, I ask you seriously, as before God, if in view of the thoughts, which I have presented, you can assign any reason, or offer any excuse for neglecting to commence at once, with firm resolutions of perseverance, and in humble and prayerful reliance upon God's blessing and assistance, a course of religious obedience to the commands of Christ, which will satisfy your own mind and give peace to your own conscience.

But let me not be misunderstood. I agree with you, that we depend on the spirit of God to give us strength for religious effort, and to crown our religious exertions with success. But I believe that the influences of the spirit are experienced in every good thought, in every holy desire, in every devout wish, in every heavenward aspiration. I believe that the spirit of God operates in connection with the events of Providence, in accordance with the laws of the mind, and by means of Christian truth. I believe that as you carefully and prayerfully read the Scriptures, if your mind is gradually opened to a fuller perception of spiritual truth, and your heart is softened to feel its power, you are experiencing the strivings of God's spirit with you. All the serious thoughts then, of which you have been conscious; all the sense of obligation to love and serve God, which you have at times felt; all the fervent and devout aspirations, which have arisen from your heart, are proofs that you are not forsaken of your God, are indications of the operations of his spirit upon your heart. They may have been only faint and occasional. But beware how you slight or disregard them, lest you quench the spirit, and unfit your soul for the right reception of its influences. By cherishing and obeying these faint religious desires and aspirations, you give them strength, and prepare the heart for other and more powerful spiritual influences.

Do you ask me what I would have you do? I say, act up to your convictions and feelings. Are you convinced of the truth of the Christian religion? Do you feel at times the importance of becoming yourself truly religious? Then, under the influence of these convictions and feelings, begin, at once, a course of religious obedience and self-training. In your own heart consecrate yourself to the service of your God, in a course of obedience to the precepts of the Gospel. You are ignorant you say, of the requirements of Christianity in all their extent. Study the sacred Scriptures with the prayer that you may understand the instructions there contained, and faithfully apply them to your own heart and life. Your character is imperfect. Then begin at once to practice every known duty, to avoid every known sin. You are weak. Then watch carefully against all temptation, and pray for strength to enable you to withstand. All this you acknowledge to be your duty. Delay no longer, I beseech you, the performance of that duty. While you delay you disobey God's commands, and disregard Christ's invitations, and have no reason to expect God's blessing. If you will begin, you manifest a disposition to obey, and may expect God's assistance to help your infirmities. Delay not then, I beseech you again, a single day.

And now, my dear friend, let me, in conclusion, entreat you to take the subject and the various suggestions of this letter into serious and careful consideration. Examine them by the light of your own reason and by the instructions of God's word. Ask yourself, solemnly as before the heart-searching Jehovah, why you delay to commence a course of religious devotion to the service of God. And seek for an answer to this question, which shall be satisfactory to your own mind and give peace to your own conscience, an answer which you will be willing to avow and defend. Nay more. Bring up before your mind the future world. Enter, in imagination, the presence of your God and your Savior. And seek for a reason or excuse for neglecting to commence at once a course of religious obedience, which you will be willing to carry with you to the bar of God—to render at the judgment seat of Christ.

Very truly your friend,

JASON WHITMAN.

For the Register and Observer.

WHAT MORE CAN BE DONE BY US AS A DENOMINATION, FOR THE GREAT TRUTHS AND PRINCIPLES OF UNITARIANISM?

Messrs Editors,—The above question has been asked a great many times, and portions of our body have been moved to its consideration from time to time; and something—much—has been done. But not enough—not what ought to have been, and could have been done; this must be the conviction of all. All must feel too that more may be done, can be done; and ought to be done—and that *now*.

I susepct I am but one of a goodly company, who have lately pondered with deep concern the question standing at the head of this article; and I feel assured that many will be glad to see this question brought once more distinctly before our Churches. I have waited for abler pens to be enlisted in this work; but in vain. Our necessities are every day growing stronger—every day ministers and laymen are becoming more deeply convinced of the fact, and that something ought to be done;—but still no one steps forward to turn the first furrow. Suffer me, then, to utter my faint voice, and if it shall but serve to open the way for more efficient voices, so that something shall be done, I am satisfied. Series of books have been written, sermons unnumbered have been preached, and tracts have been scattered thickly far and wide, to show that we have obtained a better way—that Unitarians have discovered and embodied in their faith more of the true idea and purpose of the gospel of Jesus, than others. We believe this meekly, thankfully. 'But what *do* we more than others?'—and, it seems to me, our very claims impose upon us the obligation to do more. We have not been idle, we have done considerable, but not nearly all our duty.

'But what is our lack? What can we do? It is easy to stand up and declare that we are deficient—that something must be done. What is to be done? And how shall it be done? These are the questions.' Truly, and let us meet them.

1. What lack we? It seems to me that we lack and need *organization*. We have stumbled and halted at the protestant principle of the entire freedom of individual mind and separate Churches. On this point of defence we were compelled to rally when we abjured the creeds of the surrounding sects. We dreaded nothing so much as that we should become a sect, and our fears led us to cast away with the evil much that was good—much that we have since found to be essential to our existence as a denomination; for disguise it as we may we are to all intents and purposes a denomination. I know that some still dread this idea and strive to believe that there is nothing corresponding to it in fact. I am not one of those. I not only believe that we are a distinct denomination, but I believe that such organization is absolutely necessary to the sustention and spread of our views. It is true we have no written instrument of union, but all the elements exist—sympathy, union—concerted operation, name and faith. Is a Church to be dedicated, a minister to receive ordination, a council convoked, or an association to be formed, among us? It is done denominationally—none but Unitarians are invited or expected to act. Why need we fear the bugbear name, of what we really have and are?

I say, then, we are a denomination,—not in the sectarian sense of that word, I should hope—and we are so without any infraction of that individual right of thought and speech, which is the warp and woof of Protestantism. Nor can I see in what way a recognized union of the body need have the slightest effect on this great and fundamental principle. Far be it from me to propose an union of faith. Were this practicable—which indeed all past experience has shown is not—I should be the last to advocate it. I would sooner that this right hand should forget its cunning and drop from its socket, than that it should do aught to diminish in the least degree the reverence for this principle we all feel. It is the peculiar glory of Unitarianism, popularly so called. But I say again there is not the slightest danger of sapping the independentism of our ministers and Churches by harmonious and concerted movements in respect to outward measures involving the welfare and prosperity of our cause.

Such is the organization of society—such is the elementary constitution of humanity, as a mass of mind,—that little ever has been done, or can be, without the adoption of some outward marks and measures by which a concerted action can be had—by which the many-handed efforts shall be concentrated in one general putting forth of the hand for the accomplishment of some general and specific purposes. We never can succeed well without this. No other cause ever did, and we have no right to expect that a miracle will be exerted in our behalf. I know that *magnus est veritas et prevalebit;* but who does not know that religious truth requires the use of means as much as any other truth? The truth—which I believe is held in greater purity by us than any other sect—*will* prevail; but if we are unfaithful to the high and solemn trust imposed on us, as a denomination we shall come to nought, and another class of reformers shall rise up, in the providence of God, to take the work from our hands and carry it onward by the appointed means of that providence. God has ever had a care for Zion, and from time to time has raised up new leaders when the old have died, or proved unfaithful to their trust. Into our hand, it seems to me, have the oracles of truth been committed, and if we fulfil not the awful obligation accompanying this trust, not only will it be taken from us, but we shall be left to blindness and spiritual death.

I know, Messrs Editors, that long articles are not read, and as I wish these to be, I will postpone what I have further to say until next week, when, with leave of Providence, I will resume the subject, and continue it, with your permission, from week to week until I have accomplished my task. SCRUTATOR.

WISDOM OF AN APOSTLE.

BY DR CHALMERS.

In those days there occurred questions of great perplexity, in the solution of which Paul discovers a sagacity and a soundness of principle still more marvellous. We would instance his deliverance on marriage, [1st Cor. vii. 17, 28, 32–35,] which he permits as an indulgence, but prescribes not as a duty—a sentence in which many of our household moralists, and many even of those economists who devise for the well-being not of a family but of a kingdom at large, would not altogether sympathize. We would instance also his sound decision on the question of slavery, [1st Cor. vii. 21–24,] unlike, we do think, to the headlong, the precipitate zeal of many modern philanthropists, when he enjoins on the children of a hapless servitude, both respect for their masters, and an acquiescence in their state, but a preference withal for a state of enlargement, which, when it may be had, he tells them to 'use it rather.' But on no occasion does he evince a wisdom that looks more like the wisdom of inspiration, than in his treatment of certain peculiar questions which arose from the admission of the Gentiles into the Church of Christ, and their consequent union with the Jews in one and the same society. There is nothing to be more admired in Paul than the skill, even the dexterity, wherewith he unravels the casuistry of these questions—not of broad and obvious principle, but all the more delicate and difficult of management, that they related altogether to certain minuter observances of meats and ceremonies and days. It is impossible to withhold our homage from the superior and enlightened way in which the Apostle treats these questions of indifferency with the command of a master, whose own conscience had strength and enlargement enough for either alternative—but, at the same time, with the tenderness of a fellow Christian which prompted the utmost respect and forbearance for the scrupulosities of other and weaker men. He had a difficult part to act between Jews and Christians, in being all things to all men—not, it is quite palpable, for any end of selfishness, but for the sake of the furtherance of the gospel. It is thus that he who fought so manfully for the exemptions and privileges of his Gentile converts, would not himself eat flesh while the world standeth, if it wounded the conscientious prejudices of a brother or made him to offend. In the exercise of his apostolic wisdom, he was called upon to give sentence on many of these points of lesser observation; but he always did it so as to sustain Christianity in all its characters of greatness, to vindicate and manifest it as being a religion not of points, but of principles. And accordingly, when he recommended compliance in these matters of insignificance, he did it on a clear principle—the principle of charity. And when he contended for liberty, it was on a principle alike clear—even that of an enlightened piety which holds the obedience of the heart, as consisting of love to God and man, to be the alone indispensable obedience. If one regarded a day, enough if he regarded it unto the Lord. If another regarded not the day, enough if to the Lord he did not regard it. We have long thought that there is an identity of principle between these solutions of the Apostle, and the solutions which should be given now to certain indeterminate and not very determinable questions, that exercise, and often agitate and perplex the minds of Christians in the present day. We mean those questions which respect the precise style and circumstantials of Sabbath observation, as well as the precise degree in which the true disciples of Christianity might externally associate with the world or take part in its companies and amusements. It were well to irradiate all these topics with the light of great and unquestionable principle—that, instead of degrading Christianity into a system of petty exactions urged with senseless and intolerant dogmatism, it might sustain throughout the character of that wisdom which is justfied 'of its children.' Now Paul accomplished this service in his wise and right adjustment of the controversies of that period. He both accommodated the Jews to the uttermost possibility, yet rescued the gospel from the littleness, the puerility of narrow and illiberal Judaism. When men pass from one extreme to another, they betray, in general, a like unqualified vehemence in both. But when Paul, brought up in the straitest of the sect of Pharisees, passed from this yoke of bondage to the liberty wherewith Christ had made him free, he was not transported thereby into any unbridled or unmanageable ardor of this sort. He partitioned the matter aright between the prejudices of the old and the privileges of the new economy; and the utterance of his temperate yet decided judgments, while it bespeaks the enlargement, bespeaks also the guidance and the restraints of inspiration.

GOOD MANNER IN DELIVERY.

On the value and importance to the speaker, and to others, of '*a good manner in delivery*,' I am prepared to take strong ground; prepared to say even, that it is almost, if not quite fundamental to any very extended success. There is a foundation in our nature for a sure effect, in all instances of agreeable, warm-hearted address. We are so made, that looks, tones, and gestures, if adjusted according to nature and the offspring of a living soul within, arrest and move us. There is something in our breasts which solicits the 'ORATOR'S TOUCH,' and which is quick and generous in its response. 'The multitude are looking for it from the pulpit, the bar, the senate chamber; they are ready to be instructed, to be moved, to be aroused, transported. Yes, the most obstinate are willing to be enlightened, the most obdurate to be melted, the dullest to be charmed, if the power and the wisdom come in the form of eloquence. Look at the importance and value of a good manner!' A good manner or delivery helps to get out and construct good matter.

The good speaker, as compared with the poor one, the other things being equal, will always have the best matter. Certainly, as a general thing, he will have his matter in the best shape. A good, forcible, emphatic delivery, abiding as a living idea in the mind, constitutes a standard to which the expression or wording of the thoughts is brought. A good manner is of service to a preacher in furnishing him with a field where he may stand and proclaim the truths of the Gospel. Having first helped him to matter of a better sort and shape, it then helps him to a place where he may statedly deliver it and witness and cherish its effects upon the souls of men.

This is true. Let there be sent forth into the great field two candidates for settlement. One of them shall be respectable for talents and acquisitions, but shall excel as a speaker. His voice and manner shall be uncommonly good, his delivery both pleasing and impressive. The other shall excel the preceding very much in power and richness of mind and in the extent of his acquisitions; but he shall be tame and ordinary in all respects as a speaker. The former will be called for settlement three times while the latter will be once. Every body knows this. We may exclaim against it, and say the people are fools for being caught with mere wind and manner, for preferring show and sound to sense. But in this respect fools they will be as long as they live or the world stands. Indeed in this sense, fools God has made them; and it is our business to accommodate ourselves to the natures they have. It comes to us from the hill-top and the valley, from the woods and from the cleared land—'Send us a smart man,' which, in most cases, means, send us a good, animated, stirring speaker.

A good manner will help the preacher to an auditory. It will increase the number of his hearers. It has power to draw in those who are not interested in the truth. Not only so. It will not only help the preacher to hearers, but also to a hearing. It will not only attract attendance; but attention. It augments the force and effect of the matter upon the minds of those who really attended to it. Again. A good delivery is exposition. More meaning comes out in the case of apt delivery, and the meaning which does come forth by the force and fitness of delivery, acquires thereby a vivacity and impulse that carries it more largely and deeply into the minds of the listeners. Indeed, manner has power often beyond exposition. It conveys meaning where otherwise there would be none. Itself is the meaning and the matter, and occasionally, in the hands of a master, it has almost incredible power.

THE SABBATH.

BY HOWITT.

But blessings, and ten thousand blessings be upon that day! and let myriads of thanks stream up to the throne of God, for this divine and regenerating gift to man! As I have sat in some bowery dale, with the sweetness of May around me, on a weekday, I have thought of the millions of immortal creatures, toiling for their daily life in factories and shops, amid the whirl of machinery, and the greedy cravings of gain, and, suddenly, that golden interval of time has lain before me in its brightness—a time, and a perpetually recurring time, in which the iron grasp of earthly tyranny is loosed, and Peace, Faith and Freedom, the angels of God, came down and walked among men!—Ten thousand blessings on this day—the friend of man and beast! The bigot would rob it of its healthful freedom, on the one hand, and coop man up in his dungeons, and cause him to walk with downcast eyes and demure steps; and the libertine would desecrate all its sober decorum on the other,—God, and the sound heart and sterling sense of our countrymen, preserve it from both these evils.

PUNISHMENT, JUSTICE, PARDON, ATONEMENT.

In one sense, no doubt, all sin, even that which is repented of and forsaken, is punished, viz. by the consequences which it naturally entails—by the sorrow and remorse of which it is always more or less the occasion; but that all sin must be punished in the way in which we commonly understand the word, by the continued loss of the approbation and favor of God, is contrary to the express declarations of the Scripture, God having promised that he who has truly repented of his sins, should be spared the penalty annexed to their commission. In the very same breath, if we may venture upon such an expression, in which God declares 'the soul that sinneth it shall die;' he likewise promises, 'that if the wicked will turn from the wickedness that he hath committed, and do that which is lawful and right, he shall surely live, he shall not die.' It is argued, nevertheless, that the justice of God requires that the threatened punishment of disobedience and transgression should be strictly enforced, if not against the person of the offender himself, yet against Jesus Christ, the substitute provided for him. Now, this appears to us to be one of the most monstrous propositions ever advanced by presumptuous man, and affords of itself a sufficient reason for rejecting that doctrine which needs to be supported by such reasoning. Justice requires that we should give to every man his due, but justice does not require that we should exact from every one what is due to us. It compels us to pay to others, if demanded, the debt that may be owing to them, but it does not compel us to take from others the debt that may be owing to us. And when we proceed to apply the word justice to any part of the Divine proceedings, we have no right to give it a meaning inconsistent with its common usage, and at variance also with the general perfections and character of God.

When it is alleged that God must punish a sinner because his justice demands it, we ask, Why? Why is God required, for the sake of his justice, to exact from his creatures what he has the right of exacting? This is not accordant with the notions of justice as entertained among men, there being no kind or degree of injustice in one's foregoing a claim which he might legally have enforced. But this notion of justice is not only opposed to the common understanding of the word, but it would render the Divine attributes of a jarring and contradictory character; it would make the justice of God inconsistent with his mercy. The act of mercy is the remission of punishment, the relinquishment of a debt, the forgiveness of the sinner, the pardon of the guilty. And if it be contended that the justice of God requires that, without the office of an equivalent, the guilty should not be pardoned,—the sinner should not be forgiven,—that punishment should not be remitted, it is in effect to say, that God is not merciful, that mercy is no essential part of his nature, is no necessary element in the composition of his character. But so to speak of the justice of God, so to define it as to lead to such absurd and frightful consequences as these, is a manifest proof that we know not what we say, or that what we say is palpably and grossly erroneous. However convenient it may be to the imperfection of our minds to speak of God's justice, and truth, and mercy, as distinct attributes, they must all, like the different voices of a chorus, flow harmoniously into one. Benevolence is the great general principle into which the moral perfections of God may be resolved. This is the fountain of them all, and they are to be regarded as so many rays of light streaming in different directions from the same Mighty Orb. Justice is goodness flowing in one direction; mercy is goodness moving in another; and faithfulness is goodness in another still. In God it is just to be merciful, and it is merciful to be just. His perfections do not jar, and strike one upon another, but go their

eternal rounds in perfect concord and delightful harmony. With us it may be otherwise. With beings imperfect in their apprehensions, and narrow in their views, and confined in the range of their knowledge, and liable to be, at all times, imposed upon by artifice and cunning, the one may and does frequently clash with the other. Their interests will be conflicting, and in the conflict a sacrifice must sometimes be made of the one or of the other; but with the all-perfect and all-knowing God, who sees all things from the beginning to the end, with all their relations and dependencies, they uniformly go together. To him the claims of justice can never be inconsistent with the claims of mercy. What then becomes of the boasted argument in favor of the Atonement which is derived from the justice of God? In the first place, it is false in point of fact: God has pardoned the guilty upon their repentance and amendment, as appears from many instances recorded in Scripture. In the second place, it is false as it respects the Divine declarations and promises. 'I, even I, am he, saith the Lord, that blotteth out thy transgressions for mine own sake, and will not remember thy sins.' 'Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' And to make a plain thing still plainer, let us attend to what Isaiah says in another place. 'Put away the evil of your doings from before mine eyes; cease to do evil; learn to do well;—and though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' The justice of God then—we say it confidently, because we say it under the express authority and sanction of his own word—the justice of God does not require punishment for the sin that is repented of and forsaken. His language to the offender is, Turn unto me, and I will turn unto you. What the justice of God really requires is, that he should act towards his creatures in consistency with the character under which he has been pleased to reveal himself. And what is the character under which he has been pleased to reveal himself? It is this: 'The Lord passed by Moses and proclaimed himself. The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin.' To say after this, that the justice of God requires that every sin, though repented of and forsaken, should entail upon it the punishment originally denounced against it, is to set up the fictions of our own imagination in opposition to the positive assertions of the divine word.

It is very true, that in civil society an offender against the laws is punished without any inquiry being made about his repentance. And the reason of this is sufficiently obvious. Limited as are our faculties, and circumscribed as is our knowledge, it is quite impossible for us at any time to say that such a repentance is genuine and sincere; and, therefore, with us punishment must take its course. But this reason does not, in the slightest degree, apply to the Divine Being. He can remit the punishment; he can forgive the offender, without injury to his laws, because he knows, certainly and unerringly, when to forgive and whom to forgive. He is not to be imposed upon by false representations. He is not to be deceived by outward appearances. He looketh at the heart, and he knoweth when the heart is right. To deny to the Divine Being the power of forgiving sins upon repentance, or, which is the same thing, to say that such an act is inconsistent with his justice, is to rob him of the brightest jewel in the crown of his glory. That doctrine, therefore, must be false, and that reasoning must be bad, which would place in direct opposition and contrariety to each other, the justice and the mercy of God. To forgive a debt, to remit a punishment, is an act of mercy; and to him who knows always and with certainty what debt to forgive, and what punishment to remit, what and when is the proper time and occasion for exercising this disposition,—to such a being the act of forgiveness can never be opposed to the demands of justice; in other words, these two attributes of the Divine Being will always concur and harmonize with each other.

The general reasoning in favor of the common doctrine of the Atonement is also founded on erroneous conceptions of the nature and design of punishment. Punishment was not ordained for its own sake, or for any vindictive purpose, but for the furtherance of the ends of truth and righteousness. And whenever the cause of righteousness can be more effectually promoted by the exercise of forbearance and forgiveness, than by the infliction of punishment, the laws of God, so far from requiring punishment, are best honored and vindicated by the exercise of forgiveness. The object of punishment is the promotion of the general good, combined with the reformation of the individual offender. For the reasons just stated, it is not always possible, under human governments, to connect these two purposes together; but under the government of God there is nothing to prevent this most perfect and entire combination. With God, fully acquainted as He is with the thoughts and purposes of the human heart, if the sinner truly repent of his sins, and do works meet for repentance, the end of punishment is obtained, and the necessity of its positive infliction is done away with. But punishment, it is repeated, must be inflicted in vindication of the authority of God's laws. But God's laws are best and most worthily vindicated when they are obeyed, when the necessity of obedience is felt and acknowledged, when the desire of obedience springs up vigorously in the soul, and puts all its energies and efforts into active requisition. And repentance being a sign and a characteristic of this conversion of the heart to God, of the existence of an earnest desire in the inward man to change his old ways and habits, and to mould them into greater conformity with the Divine will, is of itself no mean homage to the authority of God's laws, and no slight vindication of their excellence and value. But if, by a vindication of God's laws, it is meant that the breach of them must, under all circumstances, be followed by the threatened punishment, it is the same as to say, that the sin of men, though repented of and forsaken, cannot be forgiven, because the execution of the threatened punishment is not forgiveness; and if this punishment be insisted upon, forgiveness there is none. To vindicate the honor of God's laws, by denying to him the propriety of bestowing forgiveness, of exercising mercy, is not to justify the ways of God to man; it is to asperse the Divine character, to dishonor the Divine perfections, and to perplex and confound the moral notions of men. The moral law of God is vindicated, and can be vindicated only, by insisting upon the absolute necessity of repentance and reformation before the sinner can be restored to the hope of the Divine favor and acceptance. Repentance and reformation open the only door to a consistent exercise of the mercy of God. This is the only way to reconcile his holiness and his justice with his goodness and his mercy.

For the Register and Observer.

A SENSE OF SIN.

There can be little religion in the heart, until there is a sense of sin. Pride, 'the never failing vice,' is what keeps men away from Jesus more than we should at first suppose. Men are not sensible of their own guilt; and they will not seek for pardon; they fancy themselves righteous, and they will not seek the righteousness that is by Christ. Repentance is spoken of always in the teachings of our religion as the first duty of the believer; and repentance must be preceded by a consciousness of guilt.

We at first bring ourselves into the belief that the world is not half so bad as it really is. We next say, that we are much better than the rest of the world; and then the way is open and easy to the belief that our character is good enough.

The Scriptures are strong in their declarations of human wickedness. The heart of man, according to them, is desperately wicked, and the whole earth is full of violence and bloodshed. History confirms the account, and tells us of thousands slaughtered on the battle field, of other thousands sacrificed to their own passions. It tells us of broken treaties, of trampled rights, of plundered cities, of enslaved captives. Invent, in your most fertile imagination, what deed of wickedness, of cruelty, of perfidy, of lust, you will, and you can find an example of it in history. Nor can you picture a fiend, worse than some characters which the world has seen. From the times of old, shrouded in fable, down to our own, what is history but this, 'Men lived and were full of unrighteousness.'

Nor can many of us claim to be exempt from corruption. Who is not a partaker, in some degree, of sin? Happy are we, if our eyes are opened to the state of our own hearts. Let us each of us then examine into our daily conduct; let us watch narrowly each deed and guard well the motive. Can we look steadfastly into our own hearts and say, there is no evil there? See we no irreverence and contempt for sacred things; no revengeful spirit, no avarice, no worldliness, no unholy lusts, no harsh judging of a neighbor's faults? Are we filled with patience, meekness, compassion, love and charity towards men, and earnest devotion to God?

Alas! our hearts condemn us, and we fear to examine honestly into our souls. Let us not any longer blind ourselves to sin. Let us confess our guilt to our God and turn with earnest purpose of heart towards holier living. Jesus, our Redeemer, died, the just for the unjust, that he might bring us to God. Let us not, by considering ourselves already just and refusing to come to Christ, lose a part in the salvation he has offered. No; rather let us renounce our false dependence, repent, look in faith to God for pardon, and become truly righteous, that so we may be saved. E. N. P.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 14, 1840.

A STATED WORSHIP AND A SINCERE WORSHIP NOT INCONSISTENT.

It is objected to the clerical office that its incumbent must often preach and pray when he does not feel a disposition, is not in a proper frame of mind for either of these services; that he is compelled to go through a form in which his heart takes no interest, and is tempted therefore to become, and almost necessarily becomes, formal and hypocritical. Now this objection, if it be valid, if it have a foundation in principles of human nature, which are to be allowed, without question, to control and determine human conduct, applies to the people as well as the ministers, and may be brought with equal force against all social worship, against all social recognition of religious truths and obligations. Social worship, the social recognition of religion requires the appointment of, or the agreement upon some definite time, when this worship is to be rendered, this recognition made. The appointment of, or the agreement upon this time, implies that it is the duty of those thus appointing or agreeing, to pay this worship, and make this recognition at that time. The objection implies that they can not always do it, and ought not always to do it. It implies that occasionally, nay frequently, (for the objection even if well founded is of no great weight unless it occur frequently,) it implies that frequently, when this stated time recurs, some of the people as well as the minister may not be disposed to worship, may not feel any interest in the services in which they are expected to engage and can not engage in them without formality and hypocricy; therefore they may plead this indisposition, this want of interest as an excuse, and may stay away. And if any may plead it, all may plead it, and thus if public worship be appointed or agreed upon, it is left in uncertainty whether any body will attend it or ought to attend it.—Now if the principles and reasonings upon which this objection is founded, or which it implies, be correct, they are applicable to other subjects as well as to religion, they are to be acted upon in other matters, they are to be allowed a controlling influence in other things as well as in religious worship. If man's nature is so constituted, that on Sunday, (a day divinely appointed, as some think, and certainly universally agreed upon among Christians, for public worship,) he may say, and is justified in saying, 'I do not feel any impulse to worship God to-day, I do not feel any disposition to unite with my fellow-men in acts of prayer and praise, or any desire for sympathy, instruction, encouragement in virtue, it will be mere formality in me to be present; I will go therefore to my farm, or work-shop, or merchandise, and devote the day to other pursuits and employments'—if on Sunday, any man, be he priest or layman, may say this, and it be acknowledged to be right and proper for him to say it, and the objection, if there be any thing in it, goes this length, why then on Monday, the physician may say, 'I do not feel any impulse to visit my patients to day, I do not feel any interest in healing their diseases, or any sympathy in their sufferings; I will leave them therefore, and devote the day to other purposes;' or the school teacher may say, 'I do not feel any impulse to instruct children to day, I am weary and dispirited, and do not take any interest in imparting knowledge to their mind, or moulding their characters. I will neglect them to-day and devote my time to other pursuits to which I feel more disposed.'

Any man may say this in relation to any thing he has to perform, and thus a pretty degree of confusion would be introduced into social life.

But the objector perhaps might say, the cases are not parallel, because in the one case, that of prayer and worship, the feeling and interest are essential to the acceptable and profitable performance of the duty, whereas in the other case they are not; that a physician may visit his patients and be faithful to them, a school teacher may instruct his pupils and be faithful to them, without much feeling or interest in his work, but a man cannot offer prayer and worship God in spirit and in truth unless his heart, his feelings are interested in the service. This may be granted without materially affecting the point of our argument. In both cases, and in all cases, the feelings and impulses are not to be yielded to and followed without consideration, question or effort on our part. They are not the controlling power of the mind. They are to be checked and restrained, or awakened and cultivated as reason, conscience, duty may dictate or require. A man does well and profitably whatever he does with feeling and interest, from the heart; he must throw his heart, therefore, and if need be make an effort to throw his heart, into whatever he ought to do, or undertakes to do. We should not justify the school teacher in yielding to an impulse, or feeling of indisposition to engage in his work. We should tell him he ought to resist it, that he ought to enter upon his work, and endeavor to awaken a feeling of interest in it, and that if he makes the effort sincerely, he will succeed. The languor and indisposition will pass away ere an hour has been spent in the school room, interest and feeling will be awakened as he comes in contact with the minds and hearts of his pupils, and at the close of the day he will find that while they have gained knowledge from his instruction, he himself has gained moral power from his efforts, and made progress in Christian virtue. So we say, that a man is not justified in yielding to an impulse or feeling of indisposition to attend church and engage in prayer and worship. He ought to resist it, and contend against it, and overcome it. He ought to go and endeavor to awaken a feeling of interest and heartiness in the service, and if he make the effort sincerely, it will be successful. His coldness will be melted, his languor and indisposition will yield to the influences by which he is surrounded, and he will find at the close of the services that it was good for him to be there.

Because a man does not feel devout is no reason why he should not put himself in the way of being made devout. Prayer and worship and all the usual services of our churches on Sunday, are not an end but a means of religion. We meet together not to pour forth the perfection of praise, but to awaken, invigorate and confirm in our hearts the sentiments of praise, reverence, adoration, love. If these sentiments are cold, lifeless, in any man's heart, instead of being an excuse for his absence, a reason why he should decline attending, it is a stronger reason, and makes it so much the more important and necessary for him to attend.

There is undoubtedly among all, ministers and people, much of formalism in religion. There is a strong tendency to formalism in human nature; it is one of our weaknesses and defects, manifesting itself not simply in religion, but in other things. In every department and occupation of life, there are men of the letter, men who go through a regular routine of duties and observances without bringing to them much of faith, life, or spirit. This tendency operates strongly and unhappily in religion. It is to be lamented and resisted. We cannot escape from it, however, utterly by changing or diminishing the forms and institutions of religion. A Quaker may be, and many a Quaker is, as mere a formalist as it is possible for a Catholic to be. It is to be resisted by individual effort, by endeavors to bring to the forms and observances of religion, a spirit of life and power in the heart.

ORIGINAL SIN.

The Editor of the Watchman of the South, a Presbyterian (Old School) paper, published at Richmond, Va., says: 'Our Church, in defining original sin, makes it consist in 1. the guilt of Adam's first sin, 2. the want of original righteousness, and 3. the corruption of our whole nature;' and, by way of explanation, quotes with approbation the following remarks of Dr Geern of Philadelphia: 'Orignal sin has been usually distinguished or divided by divines into original sin *imputed*, and original sin *inherent*. Original sin *imputed*, is the *guilt* of *Adam's* first sin, considered as belonging to each individual of his posterity, and subjecting such individual to punishment, on that account. Original sin *inherent* is the want of original righteousness, and the *corruption of our whole nature*. It consists not in mere privation, or in *want* of righteousness, but in the *universal depravation* both of *soul* and *body*—in *all* the faculties of the one, and in *all* the members of the other.' The Editor quotes also from Calvin, and adds: 'Calvin, both as a commentator and as a systematic theologian, is, perhaps, of uninspired men, a writer of higher standing amongst us, than any other. We have never heard any Orthodox Presbyterian condemn his views of depravity.'

Verily, the time is not yet, when the memorable words of the first minister of the Pilgrims, JOHN ROBINSON, can no longer be deemed pertinent:

'I cannot sufficiently bewail the condition of the Reformed Churches, who have come to a period in religion.'

'The Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.'

UNITARIANISM MUST SPREAD.

What matters it, comparatively, that the Unitarians in this country can number, as a distinct sect, no more than some three hundred Churches,—while they are confident that their faith is in accordance with the truth as it is in Jesus, while they know that more than two thousand congregations, of various names, have already embraced most of their doctrines, and while they cannot for a moment doubt that theirs is, in all essential respects, the form of religion towards which Christianity is tending in nearly every denonination of our land? Why should we wish to restrict, if we could, the great principles we hold so dear, to a single organization known by but one name? That we cannot do it,—that the faith and spirit of Unitarianism do and must extend themselves to other sections of the universal Church,—is evident from facts presented daily to notice; and it is what a study of the system itself would have led one to expect. Such simple, yet elevated, natural, yet scriptural truths as are held by Unitarians, respecting the unity and paternal attributes of God, the character and offices of Jesus, the nature, responsibleness, and destination of man, and the like, are not of a sort to be confined by the trammels of a sect. They are essentially diffusive in their tendency. Men cannot, anywhere, be always insensible to their beauty, cannot forever resist their power. Sooner or later they will find their way into the heart of all sects, whatever be the diversity of outward forms they must assume, or the variety of tastes they must meet. And why should we wish it otherwise? Certainly we do not; though we know the consequence must be, that the Unitarian denomination, as such, will be hindered in its growth. Let the pure Gospel, in its own simplicity and power, prevail and exercise its rightful sway over the minds and hearts of men, and we care comparatively little through what organization or under what name, its triumphs are achieved. And can any one deny that the process is going on,—that the great principles for which liberal Christians have all along been contending are diffusing themselves in many directions? How different is the spirit and bearing of Orthodoxy in this region now, from what it was some years ago. And is there a sect or a community in the land, within which there are not more and more, every year, of those who yearn for the 'liberty wherewith Christ hath made us free,' and cherish, in their hearts, though they dare not profess with their lips, the simple 'faith once delivered to the saints?' Nor, in this country, can the onward movement of which we speak, be stayed. The Professors at Andover may continue to swear, every five years, to a Calvinistic or Hopkinsian creed, but another faith will be adopted by the students. The Orthodox Church formularies, all through the country, may stand in the books as they now do; but in the heart of the great body of the people there will be little corresponding to them. Our Episcopal brethren may retain their 'most excellent Liturgy' unaltered; and yet they will find that, in despite of this, the worshippers will become, in opinion and spirit, Unitarians. And so of the rest. By the gradual adoption of more correct principles of scriptural interpretation, by the prevalence of juster notions of the moral and intellectual nature of man, and by the wider diffusion of general information, new habits of thought and feeling respecting religious subjects will imperceptibly grow up in the various sects, which will produce, in the first place, a modification of the hereditary creed, and destroy, in the second place, the power, though not perhaps the name, of Orthodoxy, and cause, at last, (when some unforeseen occasion shall have called for an explicit declaration of opinion) the vast majority of Christians of all sects to wonder at finding themselves so nearly agreed as to the great doctrines, principles, and spirit of the Gospel—and these the very ones, essentially, that Unitarians had been contending for from the beginning.

This process, we said, is going on; and we are confident in the belief that the final result will be as we have described it; but not in this generation, nor perhaps till long after it. Still, we cannot dwell on the subject without pleasure. It delights us to think of Unitarianism as thus diffusive, thus susceptible of various forms; for, not to name other reasons, we see in the fact (one which such of our brethren as complain that we do not grow faster as a sect, will do well to consider) an additional proof, that the religion we hold, and as held by us, is from God,—is destined to live forever,—is to be received and acknowledged, universally, as the Christianity of the New Testament. Yes, to us, we confess in the language of another, 'it is delightful and encouraging to believe, that the glorious truths of the Divine Unity and Benevolence, which we hold, and their kindred doctrines and principles, may hereafter be recognized in forms, and invested with an outward worship, suited to the genius of different characters and the temperament of various climes; here, solemn, imposing and majestic; there, simple and unadorned; here, cherished with silent, it may be, yet genuine devotion; there inculcated with the utmost power of popular eloquence; but, under whatever forms or by whatever modes, inspiring with equal fervor all that is most sublime, touching and consolatory to the heart of man, and breathing that deep feeling of devotedness to God, that glowing sentiment of universal charity, which shall soften the now harsh and jarring tones of sectarian bigotry into the distinct, though harmonious, accents of a hymn of praise to the universal FATHER.'

FIRST CONGREGATIONAL SOCIETY IN HAVERHILL.

The following Statement, which we have just received, came to us appended to an account of the religious services that were performed at the Installation of the writer's successor, Rev. Mr Folsom, as Pastor of the Unitarian Church and Society in Haverhill. We omit the account, because one from another correspondent, appeared in the Register of last week.

Haverhill, Nov. 14th. 1840.

Messrs Editors,—As some solicitude has been expressed to understand the reason of the resignation of the former Minister of this Church and Society; and as some misapprehension exists upon the subject, the following statement is made by that individual, the subscriber.

From long-continued ill health and great mental depression, aggravated by severe domestic affliction,—the death of an only son—the subscriber had resolved to ask a release from his charge—a step which had been for months, under deliberation. By the terms of agreement, such a request would, at the expiration of three months, be a dissolution of the connexion. Ill health was the prominent cause of such a request being made. He had ever had abundant reason to suppose, that he engaged the confidence and affections of the Society. The members, who worshipped statedly with them, had nearly doubled during a six years ministry; and if, during a large part of that time, the sound of discord was heard, evincing alienation among brethren, it was not heard, certainly, from the ranks of the Uniarians. They lived in harmony with their Pastor. The Society, about three years since, had built one of the most beautiful churches in any section of the country, and had enjoyed a steady and substantial growth; although, since their formation, two new societies had been organized in the place, and had regularly sustained public worship.

The mental depression attendant on disease, caused the subscriber to look with morbid feelings upon certain speculative tendencies in the minds of some few of the denomination, and to cherish fears with regard to their results. Having been known to avow these fears, and having read at the time of asking a dismission, a sermon by Mr Peabody of Portsmouth, (partly to give the society an opportunity of knowing what it really was, and partly, because its views, so far as peculiar, accorded with his own) the rumor was immediately in circulation in the vicinity, that he (the subscriber) had changed his religious sentiments. Two societies in the village had already been holding 'protracted meetings,' but with no effect prejudicial to the Unitarian society. Two, if not three other societies, immediately commenced a series of similar meetings, and the greatest exertions were made both in public and in private, to act upon the Unitarian Society. The report was industriously circulated that Mr Peabody had changed his sentiments. Aside from his reputation, the fact that he had been the first choice of the Society for their minister, rendered the report a matter of importance to them. As soon as he knew that such 'report' was in circulation, the subscriber, (for he had had a correspondence with Mr Peabody) in public and in private, explicitly contradicted it, in regard both to Mr Peabody and himself. Meanwhile a few individuals in the Society had become excited; and others, with the subscriber, were anxious, that all such means should be employed as would be productive of the greatest good to the society, in its collective capacity, and best subserve the cause of pure and undefiled religion. Accordingly, at the request of substantial members of the Society, and agreeably to his own best judgment in view of the exciting state of things, he held for a few weeks in the evening extra religious services, which were attended by almost all the Society.

The article which appeared soon after in the 'Recorder,' gave a very exaggerated and incorrect account of the facts and circumstances of the case, and afforded a striking example of the danger of trusting to the voice of rumor in times of religious excitement. Not a single 'member of the Unitarian Church,' that I have ever known, was staggered in his faith for a moment; and through the whole excitement in the place, not an individual, who had ever been a Unitarian in belief, experienced any change of faith. This I have from the lips of most of those who became excited.

'That the supply of the pulpit would,' as the Recorder said, 'devolve upon a committee, the majority of whom were orthodox and recently converted men,' the writer of that article doubtless supposed to be true; but it was not true. Of the committe of five, two (who were put upon it at that very time and from motives easily understood) were, it is true, excited; still they repeatedly assured me, that they had not changed their speculative opinions; and four of the five still worship in the Unitarian Church, and the fifth, I have been told, does not avow any change of faith, or any purpose of ultimately leaving that place of worship, though for the present he worships elsewhere.

The simple truth is, that, had his health and spirits been good,—notwithstanding the speculative tendencies, (not 'system of faith') above referred to, which he did not like, the subscriber would not have resigned his charge. He felt so then, and in his present improved health, the feeling is much stronger.

After asking a dismission, the subscriber, though in very poor health, did all in his power and according to the best of his judgement and the advice of others, both to preserve the strength of the society unimpaired and to produce a good religious influence. That in the midst of the high excitement, which pervaded the community, he earnestly defended the fundamental principles of Unitarian Christianity, and not without effect, he can confidently appeal to the society itself. And the society will remember, that in his farewell discourse, he recommended the prompt settlement of a Unitarian Minister; nor will individuals forget that he named to them the very gentleman whose fine mind, pure heart and valuable services are to be devoted to their instruction and improvement. N. GAGE.

PARAGRAPHS.

Certain persons are always laboring about *justification*, but very little about the improvement of those particular tempers and dispositions which, in their case stand most in need of being *sanctified*.

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There is a false species of humility which may exist along with insufferable pride,—a humility which deplores, in the most aggravated terms, the extreme depravity of human nature *in general*, but which is insensible to its own personal faults.

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While men doat about abtruse questions and a strife of words, and give out their silly quibbles, as the peculiar doctrines of our religion, it requires no great sagacity to discover the cause why many of those who are accustomed to use their reason, should be skeptics.

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Every now and then we hear men's *morality* spoken of as being what chiefly nourishes the pride of their heart. But the fact is, no moralist ever plumed himself more upon his *honesty* than many Calvinists do on their *faith*; and the history of the Church shows that, generally, the human mind has manifested a more eager disposition to fix on faith than on morals, as a ground of distinction, self-complaisance and conceit.

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It will generally be found, that serious persons who have received a good education, and lived within the influence of decent example and domestic order, continue more steady in the path of virtue, than those who have received their stock of *grace*, from a *revival* preacher, and who depend upon his ministrations for a continued supply. The one is like a rivulet fed by a perennial spring, which in its regular and invariable course, spreads beauty and fertility around it. The other is a mountain torrent, swelled by the descending rains, which foam and rage for awhile, till its aerial fountain is dried up; and then its channel and its banks present nothing to our view, but the dry and craggy rocks.

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It is a common artifice with theologians, to silence objections which they cannot answer, by affirming that they spring from carnal reason. If we do not see objects in the colors and attitudes in which they are pleased to represent them, they cry out, our vision is corrupt. Notwithstanding that inherent depravity of their nature for which they contend, it would seem that they have a perfect assurance of their own infallibility, and all who do not yield implicit credence, not to the Scripture, but to the meaning which they are pleased to fix on it, must be wilfully blind and obstinate.

EDITORIAL CORRESPONDENCE.

Messrs. Editors,—Many of your readers know the learned and venerable David B. Warden Esq. of Paris, so long the faithful consul from the U. S. at the French court. He has devoted his life to study, and is the only American, I believe, who is a member of the 'Institute of France.' He has been collecting for several years all the rare and valuable publications on South and North America, which he could find in Europe; and he has the richest collection of books on the early history of the western hemisphere that can be found. There are 1790 vols, 12 atlases, 121 separate maps, charts and plans, 9 medals and 2 prints. Of these vols, 80 are in folio, 381 in 4to, 1021 in 8vo, 285 in 12mo and 9 in 18mo. He is anxious to have this library find its way to the United States; but, not being able to give it, he will sell it for much less than it has cost him, viz., at the very moderate price of $6000. One work, found in this library, was lately sold in London for 300 guineas.

Now, Messrs. Editors, if any public library in the United States, would enrich itself, as it never can again have the opportunity of doing, it must secure this library.

Yours, C. B.

Paris, Sep. 1, 1840.

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Cambridge, Nov., 1840.

Messrs Editors,—It has fallen to my lot of late to hear several discourses, (not by ministers of this town) which awakened inquiries in my mind such as the following: 'Are not some of our young preachers a little too prone to give loose, in their sermons, to a lively imagination,

and to a desire of uttering new things, whereby they justly expose themselves to the charge of being wise above what is written? Do they not sometimes affirm, as truths, what are merely their own conjectures, or what, at best, are the deductions of a yet doubtful philosophy? Is it not to be feared, that the line is not very accurately drawn in their minds, between that honest freedom of speech which ever ought to obtain, and that species of indiscretion, which, by hastily proclaiming crude notions, as the teachings of God, excites violent prejudices not only against themselves, but against whatever cause they may happen to espouse? In relation to the fault to which I have been alluding, will you allow me to quote a brief passage from a book I happen to have in hand. The author, after having stated that the Christian inquirer, under the influence of the love of truth, will not shrink from the investigation and admission of any opinions, merely because they will expose him to censure or reproach,—thus proceeds,

'In the *communication of opinion*, the Christian teacher will be cautious; in the dissemination of what calm deliberate investigation has led him to embrace as *truth*, he will be open and firm,—but will also be temperate and prudent. In endeavoring to do all the good he can, he will endeavor to do as little harm as possible. If the communication of the casual hints which investigation often suggests could be confined to those, on the one hand, who would not be biassed in their reception of an opinion by the influence of him who proposes it, or, on the other, to those who would be able to separate between the truths which he had previously adduced and the half-formed opinions of the day or the hour, no injury would result from the dissemination of such opinions. But who can confine them? and who does not see the baneful consequences which necessarily follow, in a greater or less degree, from the disseminations which, though harmless in the mind of the proposer, may strike at the root of all that is valuable in those who adopt them, or may oppose the admission of truth in those who reject them.' * *

RECENT PUBLICATIONS.

A Letter to the Right Reverend the Lord Bishop of London, on his Lordship's opposition to the proposed Reformation of the Laws of Clerical Subscription. By Henry Erskine Head, A. M., Rector of Feniton, Devon, and Chaplain to His Majesty the King of Hanover. London. John Green.

This is a vigorous production, and shows that subscription to the Thirty Nine Articles of the Church of England does not wholly prevent free thought and speech. We notice the pamphlet for the sake of having an opportunity to quote a few sentences, expressive of the author's opinion as to the efficacy of fixed formularies of faith in securing uniformity of belief in the Church to which he belongs. The Bishop of London, it seems, had said, in arguing against a proposed alteration in the laws of clerical subscription, 'that if the Church were to permit a clergyman, declaring that he subscribed the Articles *ex animo*, to take them in any sense he pleased, they might as well permit him not to subscribe them at all.' Upon which, the Rector of Feniton and Chaplain of His Majesty the King of Hanover, remarks:

"Yet your lordship would have us believe that rigorous subscription is a 'security against error.' This your Lordship will not find easy to prove. It might be easier to show that the abolition of rigorous subscription would be a 'security' against endless prevarications and perversions of plain language. Against what 'error' has rigorous subscription ever proved a 'security?' Which of us has ever been hindered by rigorous subscription from blundering in many points of doctrine? To preserve the Articles reverently in the Prayer Book is one thing—to exert rigorous subscription is another. These two things are perfectly distinct. If any of us have been benefitted by the Articles, this has been owing, not to our having rivetted them upon ourselves with oaths and adjurations, but to the blessed influence of the Eternal Spirit, who has gradually developed to our minds and hearts the inestimable system of doctrine they contain.

"The truth is, that the principle of private judgment which your Lordship so strenuously deprecates is embraced and acted upon every day, even by those who disavow it. On the principle of private judgment and liberty of conscience, every clergyman gives *his own* interpretation of the Articles. So obviously necessary is this principle in the ministerial office, that it *will* show and exert itself maugre all subscriptions, and every thing that can be said or done against it. Hence it is to be inferred, that that which is acted upon by general connivance, should be openly recognised as an established principle. This is just and reasonable. He who is fit to be admitted to the sacred office, is fit to be trusted to preach his own interpretations."

The great agencies of Nature; and, What is your life? Two Discourses, suggested by recent events, delivered July 12 and 26, in the Back Street Chapel, Royston. By A. Macdonald. London.

By far the best sermons that have been published in England during the last ten years, are the productions of Unitarians. We have read the two discourses before us, (by a minister of that denomination,) with much pleasure; and we do not know how better to fill half a column of our paper than by an extract from each. The following passage is from the sermon on 'The great agencies of Nature.' How much more wholesome, as well as accordant with truth, is such doctrine, than that which Calvinism teaches respecting the entire corruption of our nature, and the universal blight of creation, as the consequence of Adam's fall!

'On occasion of any sudden calamity or outbreak—as a fire or an inundation—it is worth observing how men conduct themselves; how human nature manifests itself. Nothing strikes one more than the instinctive promptitude with which all rush to the scene of danger, and caring not for themselves only, seek how they may be aiding in the emergency.

The wreck of the Kent East Indiaman, is a record of miracles of human virtue; of nobleness, energy, and disinterestedness. On occasions of this kind all party feeling is buried and forgotten. Men are one in their ardor to escape or stay a common calamity. Differences of creed, kindred, and country, are thrown out of sight. Only one object fills, and engrosses, and energizes all minds.

Now there must be a large portion of social, if not of virtuous feeling blended in our composition, to make us capable of such union and co-operation. If the principles of human nature were pure and unmixed with malevolence—simple and unredeemed depravity—we could have no such exhibition as a fire, an accident, or other loss, often sets before us. Though far from being pure and disinterested, men are equally far, and farther, from being purely selfish, sensual, and malevolent. Undoubtedly self-regarding feelings mix with our highest virtues, and purest sentiments. Still he is capable of humanity, sympathy, compassion, and in some cases, of self-devotion for another's good. He is not made to be solitary and selfish, but to be social and benevolent. A foundation for this is laid in his nature; in the very composition and putting together of his faculties, feelings, and propensities. He has to build up virtuous character upon the soil furnished by nature. All virtue implies effort, principle, intelligent energy; but this again implies, that a foundation for all this has been pre-arranged, by the hand that put together the ingredients of our human mould. We are made to help each other, and work together, as the members of our natural body. If men were at all inclined to molest and injure each other, in any thing like the same degree in which they are ready to assist, scenes and occasions such as we are now referring to, would exhibit a picture of Pandemonium. Blessed be God, this is not the state of human nature! Principles allied to order and benevolence, are aroused on the instant. The poorest poor engage without fee or reward, and willingly lend their services. They do not stay to calculate what may be distributed afterwards. Freely they have received their powers as the gift of nature, freely they give them for the common benefit. And surely to feel that we have lent a helping hand in any good work, is reward enough, without other bribe!

We do not exalt these useful, amiable, and natural tendencies into the place of virtue. But they are a preparation for all the beautiful and excellent forms of human goodness. They evince the benevolence of Him who has blended such elements in our constitution, that we are led by natural impulse to do what is useful, before we know it to be right. And even though it were true, that men in serving others serve themselves as well—accomplishing two purposes by one instrumentality—this would only strengthen the argument in favor of human nature, and the benignity of Providence. For in that case, we should be called on to admire that manifold wisdom of God, which has intertwined the hearts and interests of men with those of all their brethren, rendered it impossible to serve others, without at the same time benefitting and serving ourselves: thus blending duty and interest, reconciling the dictates of prudence and benevolence, making us feel that we are all members one of another; so that to love our neighbor, is at once the law of Scripture and of human nature.

The passage which follows is from the discourse on, 'What is your life?' Can one ponder such sentiments without growing serious, and resolving to consecrate his powers and affections to virtue?

What is your life? First of all, it is an important season; it is a time for preparation, action, acquisition, improvement; it is a day of grace to be succeeded and crowned by a day of judgment; it is a period of trial, during which we may put forth the best or the worst powers of our nature; it is an opportunity of working good or evil, and of stamping on our hearts the characters of heaven or hell, of bale or bliss, for an indefinite future. Is it possible to attach too much importance—or importance enough—to the mental character which is formed in it, or the influences under which it is spent?

Consider what is meant when we say life is a scene of trial, a state of probation, a school of discipline, a theatre of preparation, acquisition, advancement. It means that now we are to form the character, to put on the habits, that are to be the sources of our future weal or woe. And though every thing in man is like himself changeable, and we cannot claim for anything pertaining to him absolute unchangeableness; it is yet a fact in our experience, that all the past influences all the future; what is now done, and seen, and felt by us, tells upon all that is to come. In the true and exact estimate of things, perhaps nothing—not the most trivial word or action is indifferent. Every influence contributes to the making or marring of character. For though, as we have said, this character is like all human things subject to modification, change, and after-influence, there is still no doubt—on the ground of our present experience, as well as of Revelation—that whatever is our present character will tell upon all the future stages of it. The consequences of our acts or dispositions, are as lasting as the mind itself. The seeds of good or evil which we now sow in the heart, are for all futurity. They will influence our whole future being. We may escape more and more from their evil results, but we can never be without the consciousness more or less obscure, that in some far past stage of our existence we felt and acted thus and thus. Even repentance and amendment cannot give us the same consciousness—the same unsullied memories—as if we had never fallen—This is a great thought—That Retribution, or the return to our present actions and dispositions, is as enduring as the mind itself. As the momentary waves raised by the passing gale, apparently born but to die on the spot which saw their birth, leave behind them an endless progeny, which, reviving with diminished energy in other seas, and visiting a thousand shores, reflected from each and perhaps again partially concentrated, pursue their ceaseless course till ocean be itself annihilated,—as the pebble, which I drop into the Atlantic ocean, causes a wave to spread to the American continent; and though I cannot trace it by my senses, it yet inevitably follows from the properties of matter—so every small and insignificant action of mine, if I could trace it to its remote results, would, in like manner, be seen to break on the shores of eternity. Now life is the beginning of all this. It is the small stream, which issuing from a single point, grows, and spreads, and rolls along its waters to the great ocean of Futurity.

We take the following extract from the Western Messenger for November, 1840.

To the Editor of the Western Messenger.

I have been compelled to withdraw from the Methodist Church, because I could not believe that Jesus Christ was equal with his Father, and that there were three persons in the God-head. I believed God was simple and uncompounded in his existence, as well as absolutely perfect in all his character; and that, besides Him, there was no God. I believed Jesus Christ the first-begotten, brought into the world, or sent into the world, as a teacher from God—that he was the first-born of every creature—that he was the beginning of creation—and that he possessed a glory with the Father before the world was. I believed he had given sufficient evidence of his divine mission in the world, not only by his doctrines and miracles, but by his spotless life and glorious resurrection. He possessed power over all things, for all power in heaven and earth was given him. He spoke the words of his Father. He did the works of the Father. He did the will of the Father—and as Moses was made a God to Pharaoh and to Israel, so Christ was highly exalted, and a name given him above every name, viz. 'God with us'—his name shall be called 'Immanuel,' viz. 'God with us,' because he was to us instead of his Father. I receive Jesus Christ in all he says and does, as the express image and precise will of the Father.—The Son hath declared the Father to the world. Christ and the Father are one in their gracious purposes to the world but as distinctly two characters in their existence, as the disciples, who were to be one with Christ, even as Christ and the Father were one.

However opposed and misrepresented we are in this region, the liberal and holy doctrines believed by Unitarians are like leaven taking effect in the country. Not a few, in words, denounce Unitarianism, and when you learn their true sentiments, they are Unitarians themselves. When once the reason and good sense of the public mind shall get the better of the prejudices and fears that have been conjured up, the truths of God must be appreciated.

MEREDITH RENEAU.

Helena Parish, La. Oct. 8, 1840.

POPULAR COMMENTARY ON THE NEW TESTAMENT.

One of the greatest wants felt by Sunday School teachers and families belonging to our congregations, is that of an Exposition of the New Testament writings, somewhat on the plan of Barnes' Notes, but less superficial than that work, and free from its many doctrinal errors. Not a few of our readers will rejoice to be informed that such a Commentary is in the process of preparation. Rev. Mr Livermore of Keene N. H., has had the undertaking for some time in hand; and his purpose is to publish the first volume early next spring. Knowing as we do the qualifications of this gentleman for such a task, and having seen specimens of what he has accomplished thus far, we do not hesitate to say that, in our opinion, the work will be one of great excellence, and well supply the want, so long and deeply felt in our denomination, of a popular Exposition of the New Testament Scriptures.

OUR CHURCHES IN WORCESTER COUNTY.

A correspondent of Worcester County writes thus, under date of Nov. 10: 'I suppose you have heard ere this that Mr Sears has received an unanimous invitation to fill the place made vacant by the lamented death of Dr Thayer. We hardly dared to hope for such unanimity in that large Society. Mr Shackford, late of Andover Theological Institution, is, I understand, supplying for the present at Sterling. There is but one other vacancy in our Association, viz. Berlin. I think I may say of the Churches in our Association, that they are, with scarcely an exception, in a prosperous condition.

INTELLIGENCE.

Presidential Election. We gave last week the result of the vote for Electors of President of the United States, in the States then heard from. The vote as there given stood thus: In nine states Van Buren 7, Harrison 117.

We now add the result, as far as it is ascertained, in other states.

	Van Buren.	Harrison.
Vermont,		7 votes.
Pennsylvania,		30
Delaware,		3
Georgia,		11
Michigan,		3
Indiana,		9
Kentucky,		15
Virginia,	23	

Boston Exchange.—We are happy to learn that the stock of the Boston Exchange Company is all taken, and the company organized by the choice of the following gentlemen as officers for the year ensuing: R. G. Shaw, President. Directors: Philo S. Shelton, James K. Mills, Wm. P. Winchester, Enoch Train, Samuel Henshaw, John D. Bates, John Lamson, Isaac Livermore, Thaddeus Nichols, Jr., Wm. Parsons, Andrew E. Belknap, and Thomas Lamb.—*Transcript.*

Important Decision.—We learn from the New York papers that in the Habeas Corpus case of d'Hauteville, argued at great length in Philadelphia, the Court has decided in favor of the mother's claim to the guardianship of the child.—*Dai. Adv.*

Sale of Pews.—At the sale of Pews in the new Baptist Church in Bowdoin square on Monday evening last, sixty pews were sold at an advance in all upon the valuation prices of $1800. The highest premium paid upon any pew, was $90.—*ib.*

The examination in the case of Mrs Kinney for the alleged murder of her husband is in progress before the Grand Jury, under the direction of the Attorney General.

Brown University.—The Rev. Dr Wayland, President of Brown University, says the Providence Journal, sailed from New York, on Wednesday, 7th inst., for Europe followed by the good wishes of his personal friends, and of the friends of the institution over which he presides. He contemplates, as among the principal objects of his tour a visit to the Universities and other high schools of learning in the old world.

In anticipation of this event, the Corporation, at their late annual meeting, appointed, without a dissenting vote, the Rev. Professor Caswell to discharge the duties of President, till the return of Dr Wayland. The vote of the Corporation clothes Professor C. with the same powers to rule, govern, and direct the University and all matters relating thereto, as have been heretofore exercised by the President.

Professor Caswell has accepted the responsible trust with which he has been honored, and has entered upon the duties of his office, under the most favorable auspices, his appointment being highly satisfactory to the public, and, it is believed, to the Faculty and students of the University.

The Library Fund of $25,000 having become available, a new College edifice, Rhode Island Hall, has just been completed.

The number of graduates, at the late Commencement, was thirty-eight. The number admitted into the Freshman Class is 47; into the advanced classes, 5. Total admitted, 52.

At a late meeting of the Corporation a committee was appointed to make arrangements, as they may deem expedient, for the delivery of public scientific lectures in Rhode Island Hall.

Charlestown Navy Yard.—The ropewalk at the United States Navy Yard, at Charlestown, is said to be the most perfect establishment of the kind in the world. It is 1000 feet long, with granite walls, slate roof, and iron window shutters. The work is done with an enormous steam engine, by which the hatchelling, dressing, spinning, and almost every other operation in making a rope or cable is done. About one hundred of the spinning, hatchelling and dressing machines are in one room, in operation by steam. By the spinning of hemp in a machine, a more even thread, and consequently more perfect rigging and cables are formed. At this ropewalk, we understand, the principal rigging of the Navy is or can be made.—*Merc. Jour.*

Girard College.—The expense up to January last, on this College, amounted to the collossal sum of $1,272,712, and the college reported by the architect to be about two-thirds completed.—*Hartford Review.*

Importation of Silk.—The importation of silk during the year ending the 30th of September, 1839, amounted to nearly twenty-three millions of dollars, as will be seen by the following items copied from the report of the secretary of the treasury, of the commerce and navigation of the United States for that year, which has been politely sent us by the secretary of the treasury. There is an error in the statement published in the newspapers, of upwards of two millions, as compared with the official report; the newspaper report making the amount of imports from other places than India and China $21,350,669; and the official report making the same item $18,685,295.

Silks from India and China, piece goods,	$1,738,509
do do do sewings,	50,650
do sewings from other places than India, &c,	818,284
do raw,	39,258
do from other places than India, &c, lace shaws, shades &c	345,490
do other manufactures, from other places than India &c,	18,685,295
Manufactures of silk and worsted, $2,319,884, allowing one half the value thereof to be silk,	1,159,942
	$22,938,028

Compared with other articles imported, that of silk is is one fourth more than the amount of any other. The amount of manufactures of cotton imported was $14,692,397; of iron, $12,051,668; of cloth and casimeres, $7,078,906; worsted stuffs, $7,025,898; other manufactures of wool, $3,5567,161; one half the value of silk and worsted stuffs, $1,169,042; total woollen goods, $18,831,090. The importation of sugar amounted to $9,922,633; linen, $6,731,278. So that the importation of silk nearly equals that of woollen and linen together, and is equal to half of the other fabrics combined. Need we say a word as to the importance of saving the immense expenditure to the nation, now that it is established beyond all question, that we are more capable of producing the article of silk ourselves, than any other country.—*Silk Journal.*

The Central Rail Road of Georgia is advancing rapidly towards completion. One hundred and twenty-two miles are now in use, and on the section between the finished line and the Oconee, the superstructure will soon be laid down. The last 48 miles, says the Baltimore Clipper, are now ready for graduation. The road commences at Savannah, and will terminate at Macon—a line of exactly 190 1-2 miles.

Texas.—A letter in the Galveston Sun, dated Sept. 12th, states:—From the 2d September, 1839, to the 2d September, 1840, there were one thousand and sixty-six arrivals at the port of Galveston from foreign countries, and four thousand three hundred and seventy-six passengers arrived within the same time.

New Seaport in Texas.—A Texas paper mentions the discovery of a new harbor, at the 'West Pass' of Galveston Bay, about twenty-eight miles from Galveston. A new city, called San Luis, has been laid out on an Island of that name, separated from the main land by a strait of 106 yards wide, over which a bridge is now in process of construction. The depth over the bar, at low tide, is twelve feet, and the harbor is said to possess great advantages over Galveston, in regard to the facility and safety of approaching it. The island of San Luis, it is said, is not like to overflow, and the site is free from marshes. Lots have been sold, at a good price. It is in contemplation to run a railroad fourteen miles long, from San Luis to the river Brazos.

Manufacture of Silk.—'The silk manufactory of Lyons,' says the Courier of that city, 'consumes annually, a million kilogrammes of raw silk, or 1,000 millions of grammes, or 2,205,714lbs. English. The loss upon this material during the manufacturing processes is, on an average, 5 per cent., or 50 millions of grammes. Since it repuires four cocoons to make a gramme of silk, the total consumption of cocoons in Lyons amounts annually to 4,200 millions. The number of worms required for producing the silk is, of course, the same as the number of cocoons, but to this should be added the number of those dead in rearing, of those spinning bad cocoons, and of those kept for eggs for the year following, which will make the total number of worms amount to 4,292,400,000. The length of the silk of one cocoon is on an average, 500 metres; hence the total length of silk spun for the manufactories is 2,100 millions of kilomtres, or 6,888,000,000,000 English feet. This length is equal to 14 times the mean radius of the earth's orbit; 5,494 times the equatorial circumference of the earth, and 200,000 the circumference of the moon.'

Intemperance in Russia.—Nearly a fourth part of the revenue of Russia is derived from the sale of spirits. This sale is kept entirely in the hands of the imperial government. The out-spread wings of the Russian eagle are over the door of every gin shop in every village throughout that vast empire. Brandy is the only spirit of which travellers make mention. Mr Pinkerton calculates that 'the enormous quantity of eighty-two millions of gallons of brandy alone are drank every year by the peasantry of that empire.' The population being over sixty millions, it amounts to one gallon and a third for each person. In Scotland, however it must be remembered, that parliamentary returns give *three* gallons of spirit as the average quota of every man, woman and child throughout that part of the realm.—*Boston Recorder.*

Among the selections from Foreign Journals in the Philadelphia Gazette, we find the following article.

Mortality among children brought up by hand.—At an inquest held before Mr Baker, at the Moyners' Arms, Hoxton, on Saturday, upon the body of an infant which was fed upon biscuit, the surgeon who was examined, in the course of his evidence, stated that it was a common observation of the medical profession, that they found that during the first twelve months, out of every five infants so brought up, one died. The fact was, that though the child may be healthy, from not having its proper food, such as nature intended for children, the blood became quite changed. On a *post mortem* examination in the above case, the lungs and all the vital organs were found perfect, but the blood was disorganized, and there was a general want of blood throughout the system, and which was the cause of death. Mr Baker referred to an official circular, issued May 18, 1840, by order of the poor law commissioners, upon the subject in which is given an abridged statistical account in reference to the above subject. The Abbe Gallard states that at Parthenay 54 of the 153 foundlings died in the year after birth, or 35 out of 100 born. At X——, 197 out of 244 born, or 81 per cent., perished in the first year. He ascertained that as much care was taken of the children at X——, as at Parthenay; but at X—— the children were all brought up by hand (*au biberon,*) and it is to the want of milk, (*au defaut seal d' allaitement*) that the abbe and the managers of the hospital ascribe the excessive mortality. In the year ending June, 1838, 71,888 infants died under one year of age, the greater part of them of poor persons, and the probability was assumed to be that that arose from the coarse, innutritious, and inadequate subsistence of impoverished parents.

Dundee and Arbroath Railway.—Opened 16 miles, June 1, 1839. Receipts for passengers for 7 months, ending 30th April, 1840:—1st class—10,713 passengers, at 2d, per mile, equal to 4 cents per mile, £668 18s, 7d; 2d class—24,870 passengers, at 1 1 2d per mile, equal to 3 cents per mile, £1,148 7s 2d; 3d class—61,876 passengers, at 1d per mile, equal to 2 cents per mile, £2,221 10s 5d.

The above is to be found p. 323 of 5th Report to British Parliament, and shows that three-fourths of the passengers, giving more than half the revenue, paid only 2 cents per mile.

Causes of death amongst women.—An English Annual Report upon mortality says:—The highest mortality of English women by consumption, may be ascribed partly to the in-door life which they lead, and partly to the compression, preventing the expansion of the chest, by costume. In both ways they are deprived of free draughts of vital air, and the altered blood deposites tuberculous matter with a fatal, unnatural facility. 31,000 English women died in one year of this incurable malady. Will not this impressive fact induce persons of rank and influence to set their countrywomen right in the article of dress, and lead them to abandon a practice which disfigures the body, strangles the chest, produces nervous or other disorders, and has an unquestionable tendency to implant an incurable hectic malady in the frame? Girls have as more need of artificial bones and bandages than boys.

Government patronage of Literature.—In England the duty on a work, of which the average number of 750 copies are printed, amounts to one seventh of the cost, and on 1000 exceeds the usual remuneration of the author. It is estimated that between 1500 and 2000 works are produced annually in Great Britain, which allowing 750 copies for each, amounts to between 1,125,000 and 1,500,000 annually.

BRAHAM'S CONCERT.

[From the Boston Recorder, by request.]

NEW YORK, Oct. 29th, 1840.

Mr Willis,—You are aware that New York, like Boston, has its winter arrangements for Lectures, Oratorios, and other means of useful instruction and amusement. In both cities, the influence of these is perceptible and salutary. They keep multitudes from the theatres, and other places of temptation and vice, and many more from that idle, listless mode of passing the long winter evenings, which continually tempts by its wearisomeness to vicious indulgence. The 'season opened' here as to this class of exhibitions, last evening, with Mr Braham's first concert in America.

I went in common with many others, with very indefinite expectations. Mr Braham it was well understood had been for many years the first singer in the world; but it was so long since we had first heard of him in that character, that we were compelled to remember, that he is now an old man. Having commenced his career as a public singer, at the early age of ten years, he had passed fifty-three years in that capacity. The question naturally arose, can he have retained his extraordinary powers? Shall we hear the Braham, who on his return from Italy to England in 1801, received the most brilliant reception ever awarded by the British public to any public singer, who was not a foreigner? Or shall we only listen to the feeble and tremulous notes of an old man, who had brought only his name and his reputation to a foreign market. In all our uncertainty however, we were satisfied with our prospect. We should hear the man who *had been* the finest singer in the world, who for thirty years held the throne of British song. He was to appear in his favorite department, that of sacred music, most appropriate to a man of his years, and with a selection of pieces highly attractive to those who are familiar with the most sublime of all earthly musical compositions, Handel's Messiah. These considerations apart from the attractions of several other professional singers, who were to appear on the occasion, quite reconciled as to the prospect of going early to secure eligible seats, and waiting an hour before the performances began.

The doors were to be open at seven. What was our surprise on reaching the entrance to the Tabernacle, a quarter of an hour before that time to find the house nearly full. I was however fortunate enough to get a tolerable seat, and it chanced to be in the immediate vicinity of several Italian, and other professional singers, from whose remarks upon the performances and upon the art and artists generally I expected some information as well as amusement. I was particularly desirous of hearing their impressions upon hearing the great English vocalist.

After the Overture to the Messiah, which considering we were in New York and not in Boston, was quite satisfactory, the 'lion' of the evening made his appearance. He was received with tremendous and protracted applause by the immense assembly. When at length it subsided, he began with the beautiful Recitative and Air, with which the Messiah opens, 'Comfort ye my people,' and 'Every valley shall be exalted.' During this performance, we were but partially relieved from the suspense of which I have before spoken. There was no failure, no tremulousness of voice, no evidence that the rich and flexible voice we were hearing would not by and by delight and astonish us by its undiminished powers. And yet there was a degree of effort, and an occasional slight error in intonation, which left us in doubt. At his next appearance upon the platform, those doubts were all removed. He sang the following Recitative and Air from the same Oratorio, 'Thy rebuke hath broken his heart. He is full of heaviness. He looded for some to have pity on him. But there was no man, neither found he any to comfort him. Behold and see if there be any sorrow like unto his sorrow.' Here his wonderful talent of expression and modulation had full room for developement. The effect was electrical. The vast audience, listening amidst the most perfect stillness, would occasionally during a short symphony break forth involuntarily into a burst of applause, followed instantly by the same death-like silence, that not the most delicate breathing of that wonderful voice might be lost; while the Italian singers near me in much better taste, and with far deeper feeling, evinced the effect produced upon them by whispering in low earnest tones, 'beautiful, beautiful.'

His next piece was the Air, 'Thou shalt dash them in pieces like a potter's vessel.' This developed his qualities as a bravura singer. There was an earnestness, a freedom, and a strength, for which we were not prepared; and when after several times almost overwhelming us with his loud and brilliant execution of some of the complicated passages of the piece, he gave us a long sustained note of great evenness and power, ending it with a swell which seemed almost more than the house could hold, the excitement of the audience was at the highest pitch, and the piece was applauded and encored in a style of heartiness very seldom exceeded, I imagine, at the theatre, even at the performance of the most favorite 'stars,' whether in the *saltatory*, histrionic, or musical departments. Such a note I never heard before. It strongly reminded me of what Mr Shaler, formerly Consul at Algiers, once said of the power of Madame Catalini's voice. She was singing in an immense hall, which as well as all its avenues, was crowded with listeners. Mr S. approached one of the doors, near enough to catch a glimpse of Catalini, as she stood upon a platform near the centre of the hall; and his first impression was, on hearing a certain note that she would take the roof off.

The next piece sung by Mr Braham brought him back to the other style of execution, the style in which of all others, he is inimitable and wonderful. It was the recitative, 'Deeper and deeper still' from Handel's Oratorio of Jephtha. Here he could trust no one to play the accompaniment, but seating himself at the piano, threw his whole soul into the performance both vocal and instrumental, and held his audience through the whole in breathless astonishment. It was indeed the soul of song, and we needed neither the dress, nor the action of the opera, in order to imagine and feel ourselves, to be in the actual presence of the wretched father. There was no labored effort, no grimace, but an ease and naturalness which for a moment left the impression that any one could do the same; and yet we knew that it was the perfection of talent and art. The two remaining pieces sung by him were short, and after what we had already heard left no strong impression, except it might be one of disgust at the repetition of the common attempt to give an idea, by a trumpet accompaniment to Luther's Judgment Hymn, of 'the voice that shall wake the dead.'

During the whole concert, the question had continually arisen in my mind, what must Braham have been thirty years ago? and something seemed wanting to my enjoyment because I had not heard him in the zenith of his powers and of his fame. But even this drawback to the evening's pleasure was removed, on my being assured by several gentlemen, who had heard him in England at various periods from four to thirty years ago, that his powers were undiminished. I had then indeed heard BRAHAM, the great, the unrivalled BRAHAM, and since his false hair and fresh complexion gave him the appearance rather of being forty than sixty-three years of age, it required but little stretch of the imagination to place myself among the throng, which in Liverpool in 1823 at a guinea a ticket, so filled the house night after night, that scores might be seen clinging to ladders placed outside the windows.

But I have really said quite enough about this wonderful man, and the evening of enjoyment he afforded us; especially as none of your readers in or near Boston, who have interest or taste to appreciate sacred music, will suffer a similar opportunity should one occur, to pass unimproved. In such an event, I could wish, were it not hopeless, that the audience would forget the lesson, which they have been gradually learning from this city of giving audible applause. At the close of some of those beautiful passages of the Messiah, it was absolutely shocking both to the ears and feelings of every man of reflection and taste, to be stunned with an uproar of clapping, stamping, and calls of repetition intermingled with loud hisses, whenever another part of the audience chose to think that such testimonials of approval were unreasonable, or too long continued. In private life, I am glad to hear that Mr Braham is without reproach. He has a large and respectable family, of whom his wife and one son have accompanied him to this country. He has acquired a handsome fortune, and whatever may have been his motive for visiting America in a professional capacity at so late a period of life, it could not have been pecuniary necessity, as was at first supposed by some. C.

MARRIAGES.

In this city, at Church Green, by Rev. Mr Young, Mr Nathl. Harris, of the firm of Emerson, Harris & Potter, to Miss Sarah Augusta Preston, both of this city.

In Cambridge, by Rev. Mr Newell, Mr Jeremiah Smith of Boston, to Martha H. Moore.

In Framingham, Mr Charles M. Briggs, of this city, to Miss Mary Ann Bullard of F.

In Concord, N. H., Nov. 11, Mr Edward L. Staniels, of this city, to Miss Ruth B. Eastman, of C.

In Philadelphia Nov. 10, Horatio Bigelow, Esq., of Jersey county, Ill., to Miss Annie L., daughter of Hon. Albert Smith, of Portland, Me.

DEATHS.

In this city, on Sunday evening, Nov. 15, of consumption, Mrs Catharine, wife of Mr David C. Barnes, and only daughter of Ensign Sargent, Esq. 23.

In this city, Oct. 28th, Charles Mason, 11 months 12 days, child of Harriet and Mason J. Chapin.

In this city, 15th inst. of consumption, Mrs Mary Frances, wife of Mr John Swan, Jr., and daughter of Mr Jedediah Philbrick, 22; 12th instant, Charles, son of Samuel Davis, Esq. 19.

In this city, on Sunday morning, Joseph Coolidge, Esq. 67.

In Hubbardston, Oct. 7, Hannah W., 11 months; Nov. 8, Alexena E., 3 years, children of Stillman and Sarah Morse.

In Groton, on Wednesday, Mrs Eliza Doane, wife of Amos Bancroft, M. D. When the pure in mind, and the virtuous, pass away from earth, some tribute of affection is justly due to their memory; and those who have known and loved them, should bear testimony of their worth. An appalling suddenness of disease darkened at once, this highly endowed intellect, and mind and memory and life soon passed away; no recognition of friends, soothed her last hours, nor parting farewells to those who hung around her bed of death; but she left to them, the consolation that life's best blessing is a life well spent. Truly the ways of Heaven are mysteries, and its purposes past finding out, yet hath it promised to the humble and to the confiding spirit, consolation under all earth's sorrows and calamities.

WORKS OF W. CHILLINGWORTH, M. A.—(American edition)—containing his book, entitled The Religion of the Protestants a safe way to Salvation, together with his Sermons, Letters, Discourses, &c &c—First American from the twelfth London edition, 1 vol., For sale by CHARLES C. LITTLE & JAMES BROWN 112 Washington street. n 21

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POETRY.

ON GETTING HOME THE PORTRAIT OF A FEMALE CHILD.

BY THOMAS CAMPBELL.

Type of the Cherubim above!
Come live with me, and be my love.
Smile from my wall, dear rogueish sprite,
By sunshine and by candlelight,
For both look sweetly on thy traits;
And, were the mellow moon to gaze,
She 'd welcome thee with lustre bland,
Like some young fay from fairy land.

Cast in simplicity's own mould,
How canst thou be so manifold
In sportively distracting charms!—
Thy lips—thine eyes—thy little arms,
That wrap thy shoulders and thy head
In homeliest shawl of netted thread,
Brown woollen net-work: yet it seeks
Accordance with thy smiling cheeks,
And more becomes thy beauty's bloom
Than any shawl of Cashmere's loom.

Thou hast not to adorn thee, girl!
Flower, link of gold, or gem, or pearl!
I would not see a ruby speck
The passing whiteness of thy neck—
Thou need'st no casket, witching elf—
No gaud—thy toilet is thyself;
Not e'en a rosebud from the bower—
Thyself a magnet, gem and flower.

My arch and playful little creature!
Thou hast a mind in every feature—
Thy brow with its disparted locks
Speaks language that translation mocks—
Thy lucid eyes so beam with soul,
They on the canvass seem to roll,
Instructing both my head and heart
To idolize the painter's art—
He marshals minds to Beauty's feast,
He is humanity's high priest,
And proves by heavenly forms on earth
How much this world of ours is worth.

Inspire me, child, with visions fair,
For children, in creation are
The only things that could be given
Back and unchanged, alive, to Heaven.

For the Register and Observer.

THE GOLDEN CROSS.

BY MRS. JANE E. LOCKE.

They wonder why to thee I cling,
And on my breast, thou simple thing,
Through weal or woe wear thee alway.
Can gold have such a charm for one
Whose scorn for gaud from youth was known,
And all exterior show alone
E'er spurned as mockery, they say?

Thou art a beauteous thing, 't is true,—
Thy workmanship I often view,
Wondering what artist fashioned thee;
Thy golden knots so curious tied—
Far in those eastern climes spread wide,
His fabled Pactolus beside,
Of nation rude, unlettered, he.

Yet not for this I prize thee so,
Thy knots, or flowers, or fairer glow,
From dross and all alloy so pure;
I 've learned to scorn the yellow gold,
In current coin or choicer mould,
Like him, the Athenian Timon, old,
As ever to false friends a lure.

And then to deck the human frame
With golden toys! when forth it came
In full perfection from God's hand;
As if by jewel or by gem
To enhance its charms,—or diadem,—
When its best charm seems marred by them,
The mind, its heavenly, godlike wand.

I cannot choose, but yet with thee
A link of human destiny
Is deeply wrought I may not tell:
A sentiment round thee doth twine,
A tale less earthly than divine,
Therefore, thou jewel-cross of mine,
I 've valued thee so long and well.

Thou art an emblem choice, also,
Of human life, its care, its woe,
Its ever toilsome, thorny smart;
However lovely seems the path,
With flowers bestrown a Cross it hath,
Nay, is itself, in love not wrath,
Therefore I wear thee near my heart.

And holier emblem still art thou,
Of Him who to all scorn did bow,
While here, our Savior, hope, and stay;
For man amid earth's mazes lost,
Benighted, suffering, ocean-tost—
Yet safe at length, life's desert crossed,
Meek leading on the heavenly way.

Thus then, thou toy, let those who may
Thine own specific value weigh,
However much 't is small to me;
Or on thy choicer beauty dwell:
To me thy worth is in thy spell,
Thy magic power—then ever well,
As erst I 've loved, I 'll treasure thee.

Lowell, Oct. 1840.

MISCELLANEOUS.

NIEBUHR THE HISTORIAN.

The London Quarterly Review for September, contains an interesting notice of a work, which was published last year in Germany, consisting chiefly of Niebuhr's own Letters, connected and illustrated by passages of biography. We advert to it now for the purpose of extracting from the correspondence of this distinguished man, a few sentences in which he expressed some of his opinions and feelings on the subject of religion. They follow:

'My intellectual tendency was altogether sceptical, inclined to the real and historical, eager to comprehend and to get to the bottom of everything; and in this sense I was endowed as little with a creative imagination as with any powerful craving of the heart to pass beyond the bounds of experience; or at least I suffered them both to die away.

With these, no doubt natural dispositions, concurred a wretched religious education, and a very lively occupation with classical antiquity. Thus I came back to the sacred Scriptures in my mature years, as an historical study, and read them entirely in a critical spirit, and in order to investigate their contents as the groundwork of one of the most remarkable events in the history of this world.

The great principle of miracles must, according to my conviction, be conceded, or we must come to the absurd, if not inconceivable conclusion, that the Holiest was a deceiver, and his disciples either deceived or liars; and deceivers had preached a holy religion, in which every thing is self-denial; nothing is admitted which can be acceptable to license or sin. As to miracle in its strongest sense, it requires, in truth, only an unprejudiced and penetrating survey of nature to see that the facts related are anything rather than contrary to good sense; and a comparison with legendary tales, or the pretended wonders of other religions, to apprehend what a different spirit lives in them.

We cannot disguise to ourselves that the Catholic Church speaks to the heart in many things, in which ours—[he means the Protestantism then prevalent in Germany]—is dumb; that we must judge of its doctrines (its tyrannical hierarchy is another thing) not as they have degenerated into senseless, spiritless, dead formalities; that a genuine Mystic, like Fenelon, can live in it, in its highest fervor, without danger of spiritual pride, or of becoming enthusiastic in a bad sense, to which our Protestant mystics are always exposed. I often ask myself [he writes this in 1812] what will ensue. In the catholic countries the priesthood is dying out: men neither can nor will take orders. Among us we have the name and the form; with a general dull consciousness that all is not right; every one is uncomfortable; we feel like ghosts by a living body. I speak now only of the continent; for in England Christianity stands firm as a rock, notwithstanding the countless sects which are constantly springing up, and show the fertility of the soil. I am perfectly tranquil as to the result. We shall be more sound and true when everything severs itself away which does not from the heart belong to one of the many communities which will then form themselves. Offences must come; but woe unto him through whom they come. I would not tear up the dead Church; but if it should fall, it would not disturb me. Let us be confident that a Comforter will come, a new Light, when we least expect it. All the sorrows of the present time will lead us, if we will be led, to truth.

He is not to me, [he says in one of his later letters,] a Protestant Christian who does not consider the history of Christ's earthly life, according to its genuine literal sense, with all its miracles, as clearly historical as any other event in the course of history, and is not as calmly and firmly convinced of it. A Christianity after the manner of our modern philosophers and pantheists is to me no Christianity; though it may be a very intellectual, a very ingenious philosophy. I have often said that I will not begin with a metaphysical God. I will have no other than that of the Bible, who is heart to heart.'

We are told that it would be difficult to conceive a mind of a higher moral tone, than Niebuhr's; and that this moral tone entered into all his opinions, actions, and judgments. 'In every relation of life he seems to have united the severest sense of duty with the most tender affection; as a son, as a husband, as a father, and as a friend, if we may trust the unerring expressions of his free and unstudied sentiments, he was in the highest degree exemplary.' The Reviewer thus speaks of him in the last days of his life.

'At the close of the year 1830 he caught cold; he was from the first conscious that his end was approaching: his faithful wife, for whose health he had been long under serious apprehensions, attended him almost to the last, but before his decease, broke down under her exertions, and took to her bed, from which she never rose again. When Niebuhr heard this he turned his face to the wall in bitterness of thought. 'Hapless family! to lose father and mother at once! Pray to God,' (he said to the children,) 'God alone can help you;' and himself was seen to seek consolation and strength in silent prayer. Niebuhr remained in perfect possession of his faculties almost to the last: as he occasionally rallied, he retained a lively interest in public affairs and in literary topics, and died peaceably on the 2nd January, 1831; his wife followed him nine days after, and they were laid to rest in the same grave.'

[From the Mother's Magazine.]

'MY MOTHER NEVER TELLS LIES,'

Is the title of an article in one of the numbers of the Mother's Magazine: (I forget which) but its substance was, 'that a little girl who had disobeyed her mother, and been threatened with punishment, was deeply distressed at the prospect of its infliction: a lady seeing her grief, attempted to console her by promising her intercession. The child replied, 'I know she will whip me, for my mother never tells lies.'

This anecdote brought forcibly to my mind a scene, to which I was a pained witness while travelling in a steamboat during the summer of '38, of a very opposite character.

We had scarcely taken our seats in the boat for Philadelphia, when there entered a gentleman and lady, with their daughter, who appeared to be about six years of age: that peculiar period, when the opening memory, alive to each new incident, retains with remarkable tenacity every impression; while the plastic character receives its direction for life.

I soon perceived from the conversation of our fellow passengers, that the child had been coaxed from her grandmother in New York, to whom it appears she was warmly attached.

An appeal to her vanity, through the medium of a new leghorn bonnet, and gay ribbon, had induced her to visit the steamboat, (as she was told,) 'just to see it for a few moments.' The novelty of the fine hat was soon forgotten among the crowd of strange faces; and the preparation for departure, unveiled the deception. The child shouted, 'she was *cheated*,' and insisted on going ashore.

The mother in an agony of apprehension, attempted to divert her attention to a long and well stored purse of '*constitutional currency*,' carried by the unfortunate child.

'See there! how much money you have got.'

'Oh, the boat is going off!' screamed the child.

'No my dear, I declare it is not;' answered the weak mother. 'That lady will tell you that it is not.'

The child evidently doubted the mother, and looked eagerly at me for confirmation. I was silent; and she ran to find her father to take her home.

I took advantage of her absence, to remark to the mother, that 'I feared she was wrong; and that the discovery of the deception would make the child doubt her forever.'

Her reply was, 'there was no help for it; 'twas better to deceive and bribe her, than to hear her screams.'

At that moment the father entered the cabin, leading his daughter, and told her, angrily, to stay with her mother.

'Do give her some more money,' said the mother.

'She has quite enough, and may cry if not satisfied,' said the father, as he turned on his heel and left the cabin.

I was pained and shocked, and could not avoid the reflection. How certainly the text, 'as ye sow, so also shall ye reap,' is likely to be fulfilled to these poor parents in some future day of anguish.

I witnessed the look of calm disgust, which the intelligent little girl gave to her parents when she found how much she had been deceived.

The mother surprised that she did not scream, said, 'We are only going to Philadelphia, and will come back to grandmama again.'

'I know better than that now,' said the little girl,—'I will never see grandmama again; for I am going with you and papa to his home in New Orleans; far off from dear New York.'

This was the truth; and in one half hour, she had been taught that her parents could deceive, with falsehood; and bribe her to do, what affection, or duty should have prompted. I have no doubt these motives would have induced cheerful obedience, if they had dealt openly with her. But had they failed, and she proved obstinate, how much better would it have been both for them, and for her, to have resorted even to the rod, rather than words of falsehood, and deceit. Poor little girl! How could she acquire habits of faith, love, and obedience, while those who stood in *loco Dei* towards her until maturing reason rendered her an accountable being, so shamefully abused, and neglected their sacred trust.

[From the Philadelphia Saturday Courier.]

THEATRICAL EXHIBITIONS.

'The Rev. Mr Brainard, the other evening, pronounced a lecture in his Church, in Pine street, adverse to theatrical exhibitions, the particular occasion for which is stated to have been the fact that we have now four theatres in operation in this city. The lecture has been printed. To-day we have space only to say that his general position is that theatres do no good to literature and science, and that they are positively injurious to the morals of society. He denounces them because they involve a waste of time and a waste of money. On this point, the lecturer is especially severe on Mademoiselle Fanny Elssler, who is said to have received more than $50,000 for her few weeks' dancing since she reached these shores.

'And what compensation,' asks the speaker, 'has this female rendered for this vast appropriation of money? Has she, like Newton, struck out new principles in science? Has she, like Fulton, made new discoveries in the arts by which the public comfort and wealth have been promoted? Has she like Howard or Mrs Fry, come as a missionary to visit the prisoner in his solitude—'to take the guage of human misery'—to move hearts to feel for human sorrow, and hands to open in Christian charity?

Has she given a new impulse to principles of moral rectitude in their control over the public conscience so that in all the relations of life we find more gentleness, industry, economy, piety and benevolence?

Has she brought a leaf plucked from the tree of life with which to staunch the wounds of a heart bleeding under guilt?

Has she hung up a brighter star over the path to immortality? Has she taught our young men and maidens more wisely to live, and more safely to die? We gave Baron Steuben a single township of land in the cold north for coming from Prussia to fight the battles of liberty in the revolution. We gave to Lafayette, the young and chivalrous nobleman, who left the wife of his youth and his little children, to aid our struggles for independence, some fifty thousand dollars in land and money.

What boon of blessedness—what surpassing benefit has this woman conferred upon us, that we give her $50,000 for 15 weeks?

She has danced for us—that is all of it!

While many intelligent, amiable and most worthy females, sunk from affluence to poverty, have plied the needle with aching heads and hearts until the midnight hour, for a compensation that hardly procured daily bread for their children—we have lavished $50,000 upon a *strolling dancer*!'

QUARRELS.

One of the most easy, the most common, most perfectly foolish things in the world is to quarrel, no matter with whom, man, woman or child; or upon what pretence, provocation, or occasion whatsoever. There is no kind of necessity in it, no manner of use in it, and no species or degree of benefit to be gained by it; and yet, strange as the fact may be, theologians quarrel, and politicians, lawyers, doctors and princes quarrel, the Church quarrels, and the State quarrels; nations and tribes, and corporations, men, women and children, dogs and cats, birds and beasts, quarrel about all manner of things, and all manner of occasions. If there is any thing in the world that will make a man feel bad, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes and in the eyes of others; and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, to quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

DEFECT IN A MILL.

A faithful minister, who knew that a miller in the neighborhood, who was proud of his business and machinery, prosecuted his calling on the Lord's day, as many millers still do, called upon him, and fell into conversation respecting his mill. 'A fine mill,' said he, 'one of the very best I have ever seen.' This was nothing more than was true, and the miller had heard as much many times before; but his skill and judgment were gratified by this new testimony, and his feelings were of course conciliated. 'But ah!' continued the minister after a moment's pause, 'there is one defect in it.' 'What is that?' carelessly asked the miller. 'A very serious defect too.' 'What is it?' repeated the miller, looking up with some curiosity. 'A defect that is likely to counterbalance all its advantages?' 'Well, what is it?' said the miller looking him earnestly in the face. 'A defect that is likely to ruin the mill!' 'What is it? What is it?' rejoined the miller. 'And will no doubt one day ruin the owner too!' 'And can't you say it out?' cried the impatient, half alarmed, and half angry miller. '*It goes on the Sabbath!*' exclaimed the minister in a firm, and solemn, and monitory tone. The astonished man stood blank and silent; and when the minister went on with remonstrance and exhortation, in which the danger of his state and practices, and the call to repentance and faith were urged upon him, he listened with respectful submission, and promised to turn from his ways of sin, and especially from his violation of the fourth commandment.

COMPULSORY EDUCATION.—In Prussia, the parent who keeps his child from school between the ages of seven and fourteen, is by law punishable by a fine of 6d per week, or, if he refuse to pay it, by imprisonment. This law is strictly enforced in some of the towns.

HEALTH.

It has been customary, in some of our cities and towns, for young ladies to walk in thin shoes, and delicate stockings in mid-winter. A healthy, blooming young girl, thus dressed, in violation of Heaven's laws, pays the penalty: a checked circulation, cold, fever and death. 'What a sad Providence!' exclaimed her friends. Was it Providence or her own folly?—A beautiful young bride goes night after night, to parties in honor of her marriage. She has a slight sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare, for who ever saw a bride in a close evening dress? She is seized with inflammation of the lungs, and dies before her bridal days are over. 'What a Providence!' exclaims the world; 'cut off in the midst of happiness and hope!' Alas! did she not cut the thread of life herself? A girl in the country, exposed to our changeful climate, gets a new bonnet instead of a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly, with the idea that Providence sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future? Look my young friends, at the mass of diseases that are incurred by intemperance, indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence! Is there no impiety, as well as ignorance in this? Were the physical laws strictly observed, from generation to generation, there would be an end to frightful diseases that cut short life, and of the long maladies that make life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body—this 'goodly temple'—would gradually decay, and man would die, as a few now do die, as if falling to sleep.—*Miss Sedgwick.*

SOCIAL ECONOMY OF A BEE HIVE.

A hive consists of the queen, or mother bee, the workers, varying in numbers from 10,000 to 20,000 or 30,000, and the males or drones, from 700 to double that number.

The queen is the parent of the hive, and her sole province and occupation consists in laying the eggs, from which originate those prodigious multitudes that people a hive, and emigrate from it in the course of one summer. In the height of the season her fertility is truly astonishing, as she lays no fewer than 200 eggs per day, and even more when the season is particularly warm and genial, and flowers are abundant; and this laying continues, though at a gradually diminishing rate, till the approach of cold weather in October.

The workers to the number of 10,000, 20,000, and even 30,000, constitute the great mass of the population, and on them devolve the whole labors for the establishment. Theirs is the office of searching for, and collecting the precious fluid which not only furnishes their daily food as well as that for their young, and the surplus of which is laid up for winter stores but also the materials from which they rear their beautiful combs. In the little basket-shaped cavity of their hind legs they bring home the pollen or farinaceous dust of flowers, kneaded by the help of the morning dew into tiny balls, which form an important ingredient in the nourishment of the brood; and also the propolis or adhesive gum extracted from willows, &c., with which they attach their combs to the upper part and sides of the hive, and stop every crevice that might admit the winter's cold. The natural term of the worker's existence does not extend, we think, beyond six or eight months.

'WILLING TO BE DAMNED.'

'Are you willing to be damned?' was considered years ago an appropriate question, if not the only question, for testing the character of supposed religious feelings.—A negative answer was regarded as decisive proof that the religious inquirer was under the exclusive dominion of selfishness, and that consequently all his sorrow for sin, all his self-denial, and efforts to secure salvation were worse than vain. Such a doctrine, so anti-scriptural, so opposed to reason and common sense, so destructive to all serious emotions, all genuine faith and hope, could not long be tolerated by an intelligent and religiously disposed community. Hence its advocates soon learned the impolicy of discoursing on it publicly—and, even in private, the number became small who had *brass* enough fully to avow it. There is, however, even at this day, now and then one who can even in public, not only avouch the above sentiment, but out-Herod it, by insinuating that it is essential to a state of perfect resignation to the will of God, that a person be willing that his dearest earthly friend should be damned!—*Wesleyan Journal.*

CONSUMPTION OF INTEMPERANCE.—The Bishop of Norwich at a meeting of the British and Foreign Temperance Society, remarked, that the cost of ardent spirits, annually consumed by the population of England and Ireland is £44,000,000, while the cost of bread is but £25,000,000. If this calculation is correct and we have no reason to doubt it, the monstrous truth stand, revealed to the world, that the people of England and Ireland, pay annually £19,000,000 more for intoxicating drinks than they do for bread! Should not the knowledge of this fact, so startling to humanity, serve to rouse the slumbering energies of a people proverbially critical in financial calculation, to the work of reform? What excuse can the parliament of Great Britain offer, for the existence of such an expenditure of money for articles, not only useless, but injurious to the people, when the cry ringing through their halls of legislation every winter, that thousands of the Irish population are starving for bread! Quadruple the 44,000,000 of money paid for intoxicated drinks and we shall then fall short of the actual loss of property resulting from the traffic, a sum larger than all the profits of British merchandise—a sum taken principally from the pockets of the laboring classes, which would be more than sufficient to establish and sustain free schools in a financial point of view alone and they will be culpably indifferent to their welfare as a nation if they do not reform the evil.—*Olive Leaf.*

OXFORD DRAWING BOOK.—Or the Art of Drawing, and the Theory and Practice of Perspective, in a series of letters, containing progressive information on Sketching, Drawing and Coloring Landscape Scenery, Animals, and the Human Figure—for the use of teachers, or for self instruction: by N. Whitstock, Esq. A new and improved edition, embellished with upwards of one hundred lithographic drawings. This day received at TICKNOR'S. oct. 31

AMERICAN ANNUALS FOR 1841.—The Token, edited by S. G. Goodrich, containing 12 engravings and beautifully bound in embossed morocco—The Rose of Sharon, a Religious Souvenir, edited by Miss Sarah C. Edgarton, illustrated with a variety of fine plates—Friendship's Offering, edited by Miss Catherine H. Waterman, containing 9 fine engravings—The Youth's Keepsake, a Christmas and New Years Gift for Young People, neatly bound in gilt cloth—The Annualette, a Christmas and New Year's Gift for Children—&c

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GARDNER'S ABRIDGEMENT OF LEVERETT.—An Abridgement of Leverett's Latin Lexicon; particularly adapted to the Classics usually studied preparatory to a collegiate course: by Francis Gardner, A. M., Instructer in the Public Latin School in Boston. Just published and for sale at TICKNOR'S. nov 7

SOUTHGATE'S TRAVELS.—Narrative of a tour through Armenia, Kurdistan, Persia, and Mesopotamia, with an introduction, and occasional observations upon the condition of Mohammedanism and Christianity in those countries, by Rev. Horatio Southgate.

The Flag Ship: or a Voyage around the World, in the United States frigate Columbia, attended by her consort the sloop-of-war John Adams, and bearing the broad pennant of Com. G. C. Read; by Fitch W. Taylor, Chaplain to the squadron. Fresh supplies of the above popular work received and for sale at TICKNOR'S. n 7

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'A book, which from what we have read of it, well deserves a reprint in this country. It would serve to bring Unitarians of the present day into better acquaintance with their ancestors, a set of men well worth knowing. It contains twenty lives, from Biddle, born 1615, to Micajah Towgood, born 1700.'—*Christian Examiner for November* 1840.
The above will shortly be published. Also in preparation Lives of American Unitarian worthies, making a second volume of Unitarian Biography collected and edited by Rev. F. W. P. Greenwood. JAMES MUNROE & CO., Boston Bookstore 134 Washington st. n 7

TRACT NO. 158.—The Scripture Doctrine of Regeneration, by Rev. Charles W. Upham—just published by the the association and for sale by the Agents, JAMES MUNROE & CO. Price 4 cents—No 134 Washington street. nov 7

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.

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Boston, Feb. 22, 1840. 1y

R. E. DIXON, successor to GEO. H. GAY, Dentist, Removed to No. 9 Winter Street. july 18

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

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D. MACK, *Principal.*
Cambridge, July 1st, 1840. july 11

REMOVAL.

FRANCIS COGGSWELL, A. M., M. D., (*Homœopathic Physician and Practical Surgeon*) having practised his profession eight years, has removed from Taunton to Boston, and taken House No. 39 Front, near Eliot street.

REFERENCES.—His Excellency Gov. Morton, Hon. Daniel Webster, Bradford Sumner Esq., Hon. Rufus Choate, George Bancroft, Esq., Rev. Silas Aiken, Rev. O. A. Skinner, Frederick Smith, Esq.

Several letters, for general perusal, are left at Mr J. B. Dow's Bookstore, 262 Washington street. s26

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Published by JAMES MUNROE & CO., Boston Bookstore 134 Washington st. nov 7

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'Thy word is a lamp unto my feet and a light unto my path.'—Psalms cxix. 105.

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